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ol. 44, No. 10

DECEMBER 6, 1961

# What's Inside

ONE OF MY neighbors was planning to sell his house. He cleaned up the ya spruced up the interior and hired a painter to brighten up the outside.

The painter did his work well. The house looked fine. He was almost finisl when he discovered that something was wrong with one of the pillars on the por Close inspection revealed that carpenter ants had done damage. The pillar was bad condition.

"I'll give it an extra coat of paint," the painter suggested. "It'll look ok After all, the rest of the house is in good condition."

MY NEIGHBOR thought it over—but not for long. "Nothing doing," he said. " know that pillar was in bad shape and just painting over it would be unfair. W replace it."

Too often repentance is just a coat of paint—an outward gloss that covers unchanged interior. It may fool some people, but it does not deceive God. what's inside that counts—and God looks at a man's heart, not at his skin or at deceptive actions.

—R. R. ROGE

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ecember 6, 1961

# THIS WEEK . . .

● STEWART W. HERMAN had planned to be in New Delhi this week, where he was going to report the assembly of the World Council of Churches for *The Lutheran*. Since 1945, when he was one of the first American churchmen to travel in central Europe after World War II, he has been a roving foreign correspondent for this magazine.

He didn't get to New Delhi. Instead, a back injury put him in a hospital. One dividend for *Lutheran* readers: while recovering from an operation he had time to write up his notes on a summer journey to South America. First result of this enforced rest is *"Living water for Brazil."*

● MAYBE YOU DON'T LIKE modern artists who seem to prefer doing grotesque portrayals of Jesus. Their work reflects such descriptions of the Messiah as we read in Isaiah 53 or find among 16th-century European artists. As well-informed Christians we should know about the 20th-century artists and what they seem to be trying to do. This week Jean Louise Smith, on the staff of the Northfield School for Girls at East Northfield, Massachusetts, describes the work of Ernst Barlach, a German whose work is becoming widely known since his death in 1938.

● NEW LESSON BOOKS for Lutheran congregations are moving toward completion, and just now are being field-tested in 62 congregations. *"Program in a test tube"* tells how this is done. Kirk Faris is a staff writer of the Board of Parish Education which is producing the lessons.

● COVER PICTURE. Vicki Kechter adds autumn leaf to nature display designed to teach third-graders that "This Is My Father's World." She is a scholar at Bethania Church School in Racine, Wis., one of places where new Parish Education Curriculum is being tested.

# THE CHURCH IN THE NEWS

## World Council admits Russians

Orthodox churches from four Iron Curtain countries—Russia, Poland, Romania and Bulgaria—were admitted into membership in the World Council of Churches at New Delhi this month. The four were among 23 new churches accepted into the world organization at its Assembly, held Nov. 18-Dec. 6 at India's capital city. The additions brought to 198 the number of churches affiliated with the council. Located in 60 countries, they have about 300 million members.

Opponents of admission of the Russians had expressed fears that the Communist government would use the council membership to further political aims. However, of 145 votes cast only three opposed admission of the Russian Orthodox Church. Four churches abstained from voting.

Archbishop Nikodim, leader of the 16-member Russian delegation at New Delhi, said the church was "absolutely independent" in its internal life and that the Soviet constitution does not permit the government to interfere in church affairs. In a message to the assembly, Patriarch Alexei, head of the Russian Church, pledged that his church would do "everything in her power to help mankind establish brotherly kindness on earth."

Charles P. Taft, U.S. layman w spoke in favor of admission of the R sian Church, said he was convinced Russians would not be "obstructionis but would "stick to theology."

### Vatican expects confusion

Commenting on the admission of Russian Church into the WCC, the V can radio in Rome predicted that Soviet regime would use it "to conf the world" and "as a cover for furt persecution of religion." It said Kremlin would some day have to liq date the Russian Church entirely beca it stood as a threat to "authentic co munism." The Roman Catholic Chu is not a member of the World Coun but sent "official observers" to the N Delhi meeting. Seventh-Day Adventi Southern Baptists and Jews were amo other major groups sending observers

Contact with the outside world throu the council "will strengthen Christian in the U.S.S.R. through the awaren of the faithful that they belong to world organization of Christian beli ers," the Vatican radio continued. warned, however, that the Red regi would try to exploit the church's me bership as proof that "in Russia relig and conscience enjoy freedom."

### Pentecostal groups enter

While only seven churches refused vote in favor of the admission of Russian Orthodox Church, a dozen posed admission of two Penteco churches in Chile. The Penteco Church and the Pentecostal Miss Church became the first two "holine churches to affiliate with the coun Opposition to their admission was s to stem from denominations which ject to the proselytizing activities of P tecostalists in some parts of the wo

Asked why the groups had not joined council sooner, the Rev. Enrique mpos said that they had been "misled l ill-informed because of the propa-ıda made against the WCC." He ex-ined that he referred to ultra-funda-ntalist sects which had charged the ıncil with "modernism" and "social-ı."

### Two councils unite

A historic handshake between Dr. ristian G. Baeta, chairman of the In-national Missionary Council, and Dr. ınklin Clark Fry, chairman of the ex-ıtive and central committees of the CC, signified the union of the two or-ıizations. Dr. Baeta is head of the ristian Council of Ghana. Dr. Fry is sident of the United Lutheran Church l Lutheran World Federation.

Unanimous approval of the merger lowed a five-year period of negotia-ns. The IMC, organized in 1921, was de up of 35 national missionary or-ganizations and Christian councils. The missionary council will function in the future as the Division of World Mission and Evangelism of the WCC. Bishop Lesslie Newbigin of South India, who will head the new division, said bringing missions into the "day-to-day work of a world council" will help erase the old colonial concept of missionary work.

A similar sentiment had been expressed by the Rev. U Ba Hmyin of Burma at the opening service, when he called on Christianity to "make a radical break from purely Western ways of thought." He urged that theology consider "Asian structures. This does not mean a disregard of the true Christian heritage of the West, but merely taking it seriously in an Asian setting."

### Bishops oppose school aid

Roman Catholic bishops in the U.S. had stirred a hornet's nest in March when a statement issued in their name threatened defeat of any Federal school

RLD COUNCIL leaders study t on "Orthodoxy." Standing Dr. F. C. Fry, ULC president chairman of the WCC's cen- and executive committees, and hbishop Iakovos, Greek Ortho- head. Seated is Dr. W. A. er 't Hooft, general secretary he World Council of Churches.

aid program which did not include funds for parochial schools. In the resulting hassle, the House Rules Committee bottled up the administration-sponsored school aid bill. It marked a legislative setback for the first U.S. Roman Catholic President, John F. Kennedy.

When the U.S. hierarchy met in Washington last month, some observers expected reappraisal of the blunt statement which had been issued by Archbishop Karl J. Alter of Cincinnati. Cardinal Richard F. Cushing of Boston had suggested in October that Roman Catholics should not seek special privilege "at the expense of national disunity or use their political influence in Congress to block other legislation of benefit to education because they do not get their own way." The cardinal's statement appeared in *The Pilot*, Boston diocesan periodical.

In spite of Cardinal Cushing's stand, the hierarchy showed no signs of easing its position. A statement released by the National Catholic Welfare Conference said the bishops "unanimously" reaffirmed "their stand against any form of general federal aid to education that discriminates against children attending non-public schools."

### Seen as threat to freedom

Position of the Roman Catholic bishops against aid to schools is a "serious challenge to American freedom," Mrs. Agnes E. Meyer told a New York audience. Mrs. Meyer is a noted writer and lecturer and widow of the late Eugene Meyer, publisher of the Washington *Post*.

The bishops "are saying in plain language, 'We have the power to defeat passage of any legislation of which we disapprove,' " Mrs. Meyer continued. She called their stand an attempt "to destroy the wall that has always separated church and state in our country."

The Rev. Philip A. Johnson, public
lations secretary for the National L
theran Council, said, "We are dis
pointed that the Roman Catholic bish
have again chosen to inject a discord
and divisive note into the school aid d
cussions. It is neither right nor w
for the representatives of any church
interpose between our government a
what it may decide to do for our pub
schools."

### Moral revival asked

Major document released by the R
man Catholic hierarchy warned agai
a serious decline in morality that thre
ened "to undermine our nation and
most sacred traditions." It cited "gr
and cynicism" in government and bu
ness, race prejudice, rising divorce ra
and the sensational treatment of violer
and sex in literature and on the st
and screen.

"Moral apathy" of Americans perm
this decline to continue, the bishops sa
They called for "open profession of r
gious beliefs and moral convictions"
stem the decline.

In a report made to the conferer
by Archbishop William E. Cousins
Milwaukee, "anti-Communist extremis
were accused of "unwittingly aiding
Communist cause by dividing and c
fusing Americans." These groups
"tactics and methods borrowed from
Communist Party," the report said. Th
"harass and persecute" individuals w
hold political views that "most Americ
consider as legitimate" and they div
attention from critical Communist pr
lems in Asia, Africa and Latin Ameri
the report warned.

### LCA synod dates set

The man who is elected president
the new Lutheran Church in Amer

DELAWARE CHURCH IS A LANDMARK

*oly Trinity (Old Swedes') Church in ilmington, built in 1698, was declared lational Landmark." Episcopal church as originally used by Swedish Lutherans*

its constituting convention in June ll be in for a busy summer. The De- it convention will be followed within ree months by the organizing meetings the new church's Executive Council, ght boards, seven commissions, three xiliaries and 31 synods.

Announcement of probable dates for e organizing conventions of the synods s made in Chicago last month by Dr. artin E. Carlson, deputy to Dr. Malvin Lundeen, chairman of the Joint Com- ssion on Lutheran Unity. The JCLU carrying through to completion plans merger of the Augustana, American angelical, Suomi and United Lutheran urches into the new 3,200,000-member dy.

Synods will each hold two-day meet- gs. Organizations will begin in Winnipeg Aug. 28-29 when the Manitoba-Saskatchewan area meets. Final synod to be set up will be Michigan, scheduled to meet at Flint Oct. 8-9. *The complete schedule of auxiliary and synod meetings is on page 30.*

### Women's meeting planned

Details were announced last month for the organizing convention of the LCA's women's auxiliary, which will probably be named Lutheran Church Women. The new group will include all members of the women's auxiliaries of the four uniting churches. This will give it a membership of more than 300,000.

Constituting convention for LCW will be at the Radisson Hotel, Minneapolis, July 30-Aug. 1, 1962. About 700 delegates will represent 5,200 local societies. In connection with the convention, a rally will be held Aug. 1 at the Municipal Auditorium in Minneapolis.

Planning for the convention has been done by a 12-member committee, consisting of three from each of the merging churches. Chairman is Mrs. Bernard Spong of Minneapolis, president of Augustana Lutheran Church Women. Heading the committee on arrangements for the convention is Mrs. Ralph Lindquist of St. Paul, Minn.

United Lutheran Church Women will send 400 delegates to the convention, Augustana 200, and each of the other two churches 50.

## Free Church may join ALC

Representatives of the Lutheran Free Church (87,000 members) had participated in the merger negotiations which led to the formation of The American Lutheran Church in 1960. The ALC is composed of the former American, Evangelical and United Evangelical Lutheran churches. The Free Church is of Nor-

wegian background, has 331 congregations mostly in Wisconsin, Minnesota and the Dakotas. It is a member of the National Lutheran Council.

In referendums in 1955 and 1957, the Free Church's congregations failed to provide the necessary majority approving merger. Its representatives regretfully withdrew from the negotiations.

Last year the church's annual conference authorized another referendum, to be concluded by Nov. 15. Results announced this month at Minneapolis showed 845 votes in favor of merger, 372 opposed. This was more than the required two-thirds majority.

Free Church officials said that if the 1962 annual conference ratifies the congregational vote, application for admission into the ALC would be made at that body's next general convention in October. The union could become effective early in 1963, Dr. John Stensvaag, LFC president said. It would bring ALC membership above the 2,300,000-member mark.

## Union seen distant

The Vatican Council which the Roman Catholic Church will hold next year will not be a "council of union." It will "prepare the way for Christian unity" at some time in the future, Cardinal Augustin Bea said at Fribourg, Switzerland. The cardinal heads the papal Secretariat for promoting Christian Unity.

Co-operation between Roman Catholics and the World Council of Churches would be "possible in itself" if doctrinal questions were not involved, the cardinal continued. He said chief obstacles to any union between Protestant and Orthodox bodies and Roman Catholics lay in "historical resentment" and in "papal primacy and particularly the infallibility of the Pope."

The time is "not sufficiently ripe eith on the Catholic or non-Catholic side" discuss unity, Cardinal Bea said. T Vatican Council "will prepare the w for Christian unity in the indetermina future by clearing and improving t atmosphere between the different conf sions, by removing erroneous interpret tions of Catholic doctrine, by adapti ecclesiastical law to the present-day me tality and to the needs of our separat brethren, and by giving new enthusias to the ecumenical activity of the Rom Catholic Church," he asserted.

## ULC man to aid Africa radio

Lutheran World Federation expect its radio transmitter in Ethiopia to go the air next year. The "Voice of t Gospel" station would broadcast pr grams to all of Africa, the Near Ea and southern Asia. Lutheran church and missions in the various countri would provide programs for the mul lingual broadcasts through studios various lands.

This month Bertram A. Mensah, 3 chief engineer for a radio station at M Kisco, New York, was named technic director for the LWF station. He will assigned to the studios in Tanganyika.

Commissioned this month at servic at Transfiguration Church in New Yo City, Mr. Mensah became the fi American Negro to be assigned by t United Lutheran Church to work Africa.

## Bible Society to fight atheism

Russia has adopted the "time-test Bible Society method of selling books subsidized prices," the American Bib Society secretaries said in a report issu this month. Many of the Russian boo attack Christianity, they said.

To counteract this "Communi

LES FOR United Nations are sented by Dr. Laton A. Holmn (left), American Bible Soy secretary, to R. Daniel Hogg, ef of UN Interpreters' Section.

eashed flood of atheistic material," society established a "Cold War nergency Fund." The fund will permit gmented Bible distribution programs Indonesia, Brazil and India, as well as a dozen smaller lands. Millions may ose Christianity rather than comnism "if we can reach them with ies of the Holy Scripture in their own guage," the report noted.

To permit faithful translation of bibal quotations, sets of Bibles in the five cial languages of the United Nations re presented to the UN's translators the American Bible Society. Delees often use Biblical quotations in eeches before the world body, UN ofals said. The languages used by the N are English, Russian, Spanish, ench and Chinese.

## nagogue seating in court

The synagogue of Chevra Thilim Congation in New Orleans had in 1949 opted "family seating," with men and men seated in the same pews. Heirs Benjamin Rosenberg, who had donated the synagogue building in 1915, challenged the practice. They said the synagogue was to remain a place of Jewish worship according to strict and ancient Orthodox custom, with segregated seating.

The case reached Louisiana's Supreme Court, which heard Orthodox Jewish leaders testify that "separation of men and women during worship is an essential tenet of the Jewish religion." The court ruled, however, that the Jewish religion has undergone "changes, modifications or evolutions in its rituals, forms and ceremonies." It held that "such changes inevitably occur" and that the congregation had the right to adopt different seating arrangements. "No court has the right to intervene in and decide the interpretation of religious dogma," the court said.

The U.S. Supreme Court last month refused to consider an appeal from the Louisiana tribunal's ruling. "No substantial federal question" is involved in the matter of synagogue seating, the court held.

# WASHINGTON

By ROBERT VAN DEUSEN

## THE BISHOPS SPEAK

IMPACT of the Roman Catholic Church on society is heightened by the unity of its outward structure. Far from monolithic internally, American Catholicism manages to present a unified front to the public. Differences of opinion within the hierarchy are kept behind closed doors as far as possible, and the church speaks with one voice.

Contributing to this public image of consensus is the annual message of the bishops. Meeting in Washington to consider long-range strategy and short-range action, the Roman Catholic bishops and archbishops adopt each year a public statement which addresses itself to the needs of society as a whole. Thoughtful and coherent, this message lays the philosophical and religious foundation on which are based specific positions taken later on public issues.

This year the order was reversed. During the annual meeting of the hierarchy, two statements were released. The first was a strong reiteration of their position on federal aid to public and parochial schools. Two days later, the basic message to society was issued, "Unchanging Duty in a Changing World."

Both statements made the headlines, the first because of its relation to a politically controversial issue, the second because of its charge of declining morality in public life. The first was a statement of strategy opposing any form federal aid to education "that discri inates against children attending no public schools." The second was a pe ceptive and comprehensive analysis social trends, with emphasis on the nece sity of religious faith as a foundation f social morality.

### Religion and morality

IN REACTING negatively to the Rom Catholic statement on federal aid parochial schools, there was danger th Protestants might miss the positive valu in the bishops' message to society. Mc of its statements could be subscribed by Protestant Christians.

A few quotes will show the trend thought:

"Under the influence of secularis men may perhaps not deny God; formal occasions, they may even menti his name. In practice, however, th simply ignore his existence."

"We must recognize and affirm the e sential place of religion and morality the formation of the human personali if we are to survive as a moral people

ONE EMPHASIS in the message wi which some Protestants will disagr strongly, while others will find ther selves in substantial agreement, is t charge that popular education bears measure of responsibility for the decli and rejection of moral principles. Avoi ance of religion in the public schoo while necessary because of our pluralist society, has played a role in draining o heritage of part of its religious conter

Disagreement with the Roman Cat olic Church on tax support of churc related schools is not enough. Some alte native solution must be sought to t growing religious and moral vacuum our society. Christians may have to wo together in looking for an answer.

## Flight to the Middle of Nowhere

*Farm at Acu irrigation project*

# Living Water for Brazil

STEWART W. HERMAN

PATOS IS A GOOD place to begin. It is inland town of 35,000 near the equa- and means "ducks." Citified folk uld call it "the middle of nowhere." e name seems a little strange because en you think of ducks you think of nds. But water is so scarce in this ought-ridden "bulge" of Brazil that half the population fled south in 1958 in arch of rain and work.

The wide and—for the most part—paved streets are lined with unbroken lls of one-story houses, each painted different color. The effect is that of a nbow. In the heat of high noon, few ople are to be seen. Maybe because is Sunday.

Four small Protestant churches have been planted in Patos during the last 20 to 30 years, and all have Brazilian pastors. In less than one hour we brought greetings to each in turn; Congregational, Baptist, Pentecostal (Amen, brother!) and Presbyterian. The churches are of simple construction and had been ransacked a couple of years ago by ugly mobs led by a fanatical, non-Brazilian priest.

THIS SORT of anti-Protestant violence is unusual in Brazil. But the scars of

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Dr. Herman is executive secretary of the National Lutheran Council's Division of Lutheran World Federation Affairs and also secretary of the Department of Lutheran Co-operation in Latin America.

the damage were obvious, especially in the Presbyterian church because money for its reconstruction is to be raised locally, not donated by sympathetic friends in the U.S. This will be hard work for about 100 members with modest incomes.

An impromptu dinner was served in the home of a relatively well-to-do elder. Beef and turkey, rice, noodles, peas and carrots had been prepared on the wood-burning stove in a very hot kitchen.

This house was distinguished by its modern appliances: tap water and an inside (almost) toilet, because the do-it-yourself owner had constructed a large cement tank along one side of the dining room. Other families depended for their day-to-day supply on the horse-drawn water-carts of itinerant peddlers. Even so, our considerate host fetched bottled water for his foreign visitors to drink.

TO UNDERSTAND the pathos of Patos it is necessary to become acquainted with the country around it. Twenty-two m lion people live in five states of nor eastern Brazil, more than in any oth Latin American country with the possil exceptions of Mexico and Argentina.

Much of the area is arid. A low-le flight from Recife on the coast sho the gradations from lush green to du brown. As the shallow rivers dry each spring, farmers rush to plant sw potatoes in the moist river bottom.

It is in this region that an ambitic political leader—in sympathy with t Cuban revolution—has organized a Pe ants' League. Lately he invited Fi Castro himself to address a mass ral Castro's mother appeared instead.

The leadership of the Peasant Leag appears to be interested more in agitati than in a sensible discussion of practi solutions. Fortunately the moveme already seems to have lost much of steam. But the basic problem has been resolved, and that is *water.*

Less than an hour's flight from Pa a genuine—if small—effort is being ma to blaze the trail with a pilot proje supported by the World Council Churches. A flying missionary—Pie DuBose—dropped us neatly into a p ture near a simple farmhouse, then l us a few hundred yards through scr and hardy palms to a large field mark by irrigation ditches.

A small diesel motor was lifting wa from a shallow well and bringing f fertility to the dry earth. Instead experiencing three rainless years witho substantial crops the soil was now p ducing three crops a year. Vegetabl and fruit . . . where only the wax pa had grown!

THE PRESBYTERIANS, who have tak the initiative in this venture, speak glowing terms of irrigating 150,000 ac in this way and the Brazilian governm

PRESBYTERIAN CHURCH, PATOS
*Pioneers at work*

PATOS STREET AT NOON
*Dark sky, colored houses, empty sidewalks*

keenly interested because thousands square miles of empty land near the ewly constructed north-south highway Belem to Brasilia) need farmers.

Brazil is not raising enough food for s "exploding" population — often for ck of water. Yet over large areas of lative desert the water table is only 15-0 feet below the parched surface. But ow many subsistence farmers can dig well and install a pump? How can they e helped to do so?

LIFE IS VERY primitive out there. No lectricity, no plumbing . . . not even an uthouse. Several of us slept that night one room of the adobe house . . . rung up in hammocks from wall to wall. airly comfortably too. We had dined n corn cake, clabber and home-made heese.

But the most unforgettable impression vith which we went to bed was the mem-ry of a simple vesper service under mil-ions of stars blazing at treetop level. We had seen several children of assorted sizes baptized and an accumulated fellowship of more than 60 country people —mostly in working clothes—share in the Lord's Supper. The irrigation project had brought forth wells of living water in the heart of a whole community.

IGNORANCE, DISEASE and poverty have lived for generations in these Latin American homes. The one that needs to be banished first is ignorance, but not just by elementary schooling. Valuable technical training can be imparted even without the three Rs. There are millions of people in many parts of the so-called underdeveloped world whose incentive to learn their academic A-B-Cs and abstract 1-2-3s must first be awakened, namely, by visible and tangible results.

Formal schooling is important. Promising students must be helped to advance beyond the present maximum of two or three years in the simple country schools. We stopped in Caico to see a boarding

home for boys and girls, another Presbyterian project.

These youngsters from the land are housed on the edge of town in a former ranch house to take advantage of a fine new public high school. Their spare time was devoted to leathercraft and the products were sold to help them pay their bed and board. In this way they were also equipped with a trade. Helping people is not enough. Nothing is more important than to help the people to help themselves.

In the large port city of Recife we had talked with an eminent Brazilian sociologist, Dr. Freyre, who was skeptical of the recently proclaimed U.S. Food-for-Peace Program *unless,* he said, it served the cause of economic independence rather than dependence. This is the attitude we met among Protestant congressmen at Brasilia too.

Part of it may be fierce national pride, but most of it derives from a deep-seated desire to see permanent solutions rather than just the temporary alleviation of emergency needs. We were also warned that the mere distribution of surplus U.S. commodities could add fuel to "anti-capitalist" resentments. The proper goal of a feeding program should be to enable hungry people to feed themselves on land of their own.

IN MANY PLACES the key to this problem is water. Agricultural methods, implements, fertilizers are also involved, but the main issue in northeastern Brazil is a regular supply of good water. Floods don't help.

Water is also a major key to many health problems. A great cause of infant mortality is contact with polluted water, even by drinking from filthy streams which drain the shanty-towns. Mothers frequently lose half of their children that way. Most of the infants destined fo death first contract diarrhea and becom progressively dehydrated. Like the lan itself, they lose their life-giving bod fluids.

There are many reasons why Lati Americans move onto the fringes an into the slums of the big cities, wher shantytowns have become a public scar dal. Sometimes the reason is "brigh lights" or a broken home or sheer shift lessness. But one of the biggest reason of course, is that they were forced b hunger to leave the land which shoul have nourished them.

IT IS TRUE THAT the problem of th city slums must be tackled or the citie themselves will strangle. But a continue influx from the country to the city ca effectively be halted only when the prob lem of rural slums is attacked on th broadest possible front.

Rural slums can be just as degradin as city slums. The government of Braz —for one—has set out to grapple wit this vast question but there is still plent of room for the Christian witness t blaze a few trails of its own.

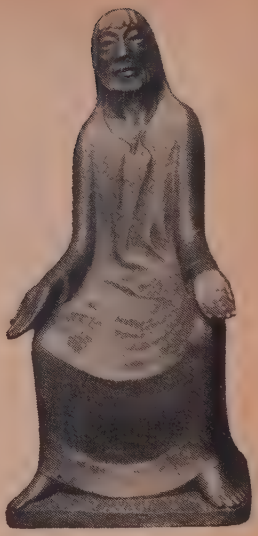
What is needed? Pilot projects, fo one thing, like the farm at Acu. Train ing programs, also, such as the vocationa schools that have been started—but onl in the south—by our Lutheran church

Last but not least, an awareness tha the evangelistic thrust of the church mus be aimed at the local problems o stricken communities as well as at th spiritual loneliness of individuals. O shall we wait until a totalitarian powe installs collective farms, provides pump and tractor stations, and also establishe an educational system from which Chris tian teaching is excluded?

**A second article by Dr. Herman o mission work in Brazil will follo**

# Ernst Barlach Rediscovered

Germany's leading modern sculptor died without seeing freedom return to his homeland, but the work he left testifies to his abiding faith in God



*Christ teaching*

BY JEAN LOUISE SMITH

IT HAS BEEN more than twenty years nce the Nazi regime condemned Ernst arlach as "degenerate" and set about to move some 300 of his works from public buildings and squares. The aged and ill sculptor died in 1938, alone.

*The Apostle (wood)*

When word of his death reached other artists in hiding, about 100 came quietly from all over Germany to gather in his studio for a commemorative service. The service was a silent demonstration against Nazism as well as a tribute to their artist-friend.

Barlach's last years and the way in which he was "forgotten" after his death gave little indication that in time he would be heralded as one of the most important artists of German expressionism. The story of the man and his art is moving and significant, since another system of dictatorship looms large in the world today.

BARLACH WAS BORN in 1870 in Wedel, a village on the Elbe River. His doctor-father, recognizing his son's talent, gave him a good art education and sent him to Paris and Florence to study. The event

which gave Barlach's art its distinctive style, however, came in his mature years when he spent several months in the Ukraine.

There he saw the rigors of peasant life on the vast steppes. These hard-working men and women, trying to wrest a living from the earth, had a sturdy, simple religion which included an acceptance of their lot in life.

Barlach, as a perceptive artist, saw into the souls of these folk and so, as he fashioned their impassive, stoic figures in wood and cast them in bronze, he was able to indicate the dignity of their spirits. They were not "happy" figures. They portrayed man struggling to live in dignity in a hostile world.

This was not what Hitler and his cohorts wanted to see in German art. They cared neither for religious subjects nor did they like the round-faced, squat Slavic peasants. When the Third Reich's standards for art were published, they were for everything Barlach's works we against.

German art was to glorify happy a successful people, living under the Na dictatorship. It was to reflect the

*Moses* (*bronze*)

curity promised to them by this regim Because Barlach's memorials for Wor War I spoke of the horror and futili of war, they were among the first to removed.

BARLACH WAS STRIPPED of all hono and recognition he had won. Along wi other German painters and sculptors was blacklisted. All had to retire fro public life and see prizes and comm sions heaped upon mediocre artists wl rode on the Nazi bandwagon by pr ducing party-lining art.

Thus it was that Barlach lived out t last years of his life in solitary retir ment that was virtually banishme Kaethe Kollwitz, the distinguished art and friend of Barlach's, was also

*The Doubter* (*bronze*)

ng. But she had her husband and nds. Barlach had no one. After his th, his name was mentioned only by w, and then only in whispers.

t has taken years for the German lic to return to an appreciation of art, but this has come, and with it increased interest in the German ex-ssionist movement. This style of art trays man's inner emotions and strug-s and attempts to reflect truth as the st sees it. Barlach's sculpture, some mples of which are illustrated here, trays this spirit admirably.

"The Doubter," cast in bronze in 31, is just 21 inches high. It is a rep-entation of a noble soul, affected to very depths by his struggle. It strikes ote of universal human experience—man's inner grapples to solve life's problems.

"Christ Teaching" was done in the same year as "The Doubter." It is extremely simple in outline, but profound in expression. This is a Slavic Christ—one who is understandable to the Slav peasant because He is one of them.

Earlier in execution are "The Apostle" and "Moses." Completed immediately after World War I, the bronze "Moses" holds the tablets of the Law for all to see. His stern impressive look is that of a great leader who knows what is best for his people.

"The Apostle" is a bas-relief, done in wood and completed in 1925. It is an intense, almost passionate work, showing a religious teacher, fired with enthusiasm and zeal.

## Evil Is Real

Far more searching than any modern novelist, the scriptures confront us with the reality of evil. There is no question whether evil exists; life daily mirrors the fact that men are capable of every conceivable abomination. Paul, knowing the enemy within, described man as a prisoner of evil, kept under sentence until he was set free by the grim struggle which ended on the cross.

This battle is won, and no passage of time can dim the sight of the open gate of our freedom. Love has found a way to transmute judgment into redemption, the sacrifice of Christ into overflowing life. What lies ahead is the frontier beyond the gate where the champion of our redemption waits to graft into our nascent life the desire for the overflowing quality of his.

Life for him was not a flight into another world, but an advance into this. He had a mission to achieve, and he unflinchingly completed it. Now he summons us to put our shoulder to the remaining task—"As my Father has sent me even so send I you."

The road we walk with him winds beyond the visible horizon, but never beyond his presence. It is uphill like his, but never beyond the comfort of his voice: "Be of good cheer, I have overcome the world."

—Devotions for Every Day, edited by William S. Avery, Muhlenberg Press, Philadelphia

# Program in a Test Tube

**Teachers at Messi Church, Austin, Te were making th reports on reactio to new church sch materials this f**

By Kirk Faris

Patricia Janot, a young attractive brunette housewife from Racine, Wis., doesn't look like a research scientist. And the back bedroom of the bungalow that Bethania Lutheran Church has converted into a parish house certainly doesn't look like a research laboratory. But she is. And it is.

Every Sunday morning Researcher Janot is joined in the laboratory by her co-scientists—a group of talkative nine-year-olds—and for 75 minutes they conduct a serious research project. Results of their investigation are reported to project headquarters in Philadelphia.

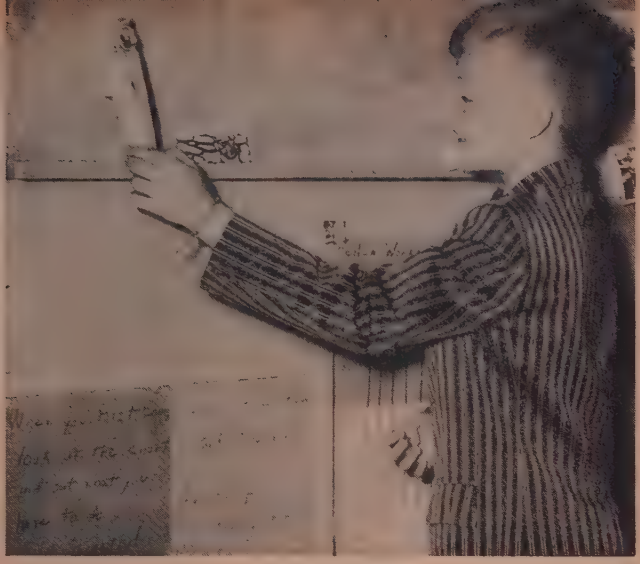
There the information is recorded on an IBM card. That card, along with hundreds of others, will have an influence on what happens in your church school some Sunday morning about three years from now.

Bethania Church belongs to the American Evangelical Lutheran Church. It is one of 62 congregations that a field-testing the new church school ma rials developed co-operatively by the fo bodies that soon will merge into the L theran Church in America.

While the new courses are still in man script form they are being tried out all sorts of classes in all sorts of congr gations across Canada and the Unit States. Teachers in big churches, lit churches, rich churches, poor church city churches, country churches, ne churches, old churches make weekly r ports. The goal is to find out what pr cedures work best in helping children a adults to grow as Christians.

If a suggested activity does the job i supposed to, it will be kept in the cours If it doesn't the editors will revise Only after they are sure the material right will the manuscript be publish and released to the 6,000 congregatio of the new Lutheran Church in Americ

Pat Janot and 15 fellow-teachers



**Pupils, like Gary Lee at Bethania, in Racine, Wis., found figures in "story-kit" helpful memory aids**

Bethania are using the test materials and reporting their experiences each week. They take their task as educational researchers seriously and write their reports thoughtfully.

On the Sunday I visited Patricia Knot's class she was helping her children learn about Jesus' parable of "The Hundredth Sheep." She asked a child to draw a hillside with a few trees on the chalkboard.

Then she called for a volunteer to retell the parable using the chalkboard scene and his "Story-Kit." A nine-year-old boy wearing a striped sports coat and a jaunty bow tie got his hand up first. From a manila file folder he took paper figures of a well, some large stones, and a lamb. He placed them on the chalkboard eraser shelf. Then holding up the figure of a shepherd he told in his own words the parable of the lost sheep.

When reports of this session reached Philadelphia I compared what happened in Pat's class with what happened in the other 61 congregations across the continent. A majority of the teachers agreed about the response of their pupils.

"So interesting, we were late in dismissal," a teacher in Oregon wrote.

"They responded like lighted matches," a California teacher reported. "There was entire class participation."

"One child said, 'Well, this seems more like school. We're going to learn something this year!'" a South Carolina teacher recorded.

"A child asked, 'Can you really find these stories in the Bible?'" a Minnesota teacher wrote.

"A new educational program cannot be built on the experience of one teacher or one congregation," the Rev. Leonard Sibley, research director of the Long-Range Program of Parish Education, told me, "but when a majority of teachers

NINTH-GRADERS AT RACINE REPORT ON RESEARCH PROJECT
*New ways to understanding of the gospel*

report the same reaction about a particular part of any course, our editors and writers will know whether that part is workable in classroom use." Of course, comments on lessons are sometimes unenthusiastic, but negative reports help the editors as much as positive ones.

LEE DALGARD, a six-footer with a crewcut, leads a class of eighth-graders at Bethania. He disagreed with the opinion of the curriculum writer that the 12-year-old Jesus got a "thrill out of being accepted by the teachers in the temple . . . as an adult." Lee's criticism: "He was far too grown-up mentally for this." If many other teachers share Lee's views, the reference may be changed in the final draft of the lesson.

OFTEN a teacher suggests a way to improve the materials. In one course pupils were supposed to say what they thought of when they heard the word "church." A teacher reported that the only response was a blank look.

"What," she back-tracked, "do you think of when I say the word 'apple'?" Responses were immediate.

"Red" — "Good" — "Sour."

Suddenly the children understood what was expected of them and began givi word associations.

WHEN BETHANIA began field-testi the materials, teachers were overwhelm by the quantity of guidance materi placed in their hands. They were n accustomed to having more suggestio in the teacher's guide than they could u

BETHANIA TEACHER WITH FIFTH-GRADE
*Choose the best project*

SENIOR-HIGH TEACHERS AT MESSIAH CHURCH, AUSTIN
*"We can tell them what we think of it . . ."*

In a 75-minute session. Now they're happy that they can choose what will best help their pupils.

Advance preparations to turn Bethania's teachers into researchers began last spring. Key leaders in planning were Bethania's pastor, the Rev. Robert S. Heide; Erland Muoio, chairman of Bethania's parish education board; and Mrs. Irene Bendickson, general superintendent. Through the spring and summer the board met nearly every week as they reorganized classes and schedules, recruited teachers, and planned special leadership classes.

To be part of the test program entailed work. New materials, new teaching methods, new groupings of classes had to be tried. But, as one teacher at Messiah Church in Austin, Texas, said, "I'd rather be in the testing group now than wait till 1964 and have nothing to say about it. This way we can tell them what we think of it. We'll be part of the production ourselves."

The purpose of the test that made such preparations necessary in 62 congregations was explained by research director Sibley. "We are actually doing more than testing the materials on the pupils," he commented. "We are testing them on the teachers as well. We are trying to find out whether teachers will follow through on the projects suggested in the new courses and whether they will do the advance planning and preparation required.

"Writers and editors can prepare course materials that sound as if Utopia had arrived for parish education. But if the teachers fail to carry out suggestions, the materials must be changed. Our objective is not to produce such beautiful textbooks that they become museum pieces. Our objective is to help children and adults respond and witness to the Word of God."

EARLY NEXT year the first of the leadership education courses will be published. They have not been included in the testing program. Materials now being tested range from Sunday school courses to a course on Christian education in the home, for parents who want to teach children themselves.

When the revised materials begin to appear in 1964, hundreds of thousands of young Lutherans will be indebted to teachers and pupils in Racine, Wis., and Austin, Texas, and 60 other congregations for their help.

## *FIVE MAKE A FAMILY*

# Beginning of Christmas

DECEMBER can be a drab month, weatherwise, in some parts of the country. But the short and sometimes gloomy days are made brighter by the coming of Christ's birthday.

We like the Advent season at our church. There are special activities and services that we await from year to year. Advent is the beginning of Christmas for us. This year our women's group observed the start of the season by an Advent service and program.

Claire Mawson and I walked home together that afternoon. It was already dark when we left the church, and all the soft lights from house windows were reflected on snow-covered lawns. Everything sparkled in the street lights, the car lights, and the house lights.

A CAR WENT BY, tooted, pulled in to the curb ahead of us. I saw it but did not think it concerned us.

"Isn't that Regina Kent?" Claire said, touching my arm to slow my walk. "Yes, it is. She tooted at us. We'll have a ride the rest of the way."

"Hi!" Regina opened the car door. "Going my way? It's a cool evening for walking."

"We'll accept a ride," I said. "It's funny, but it does seem evening, and really it's only late afternoon."

"Haven't seen you for a while, Regina," Claire Mawson said. "You missed a good program at church."

"Oh, I was there!" Regina laughed at our surprised looks. "Yes. I came at two-thirty, just as Pastor Hanson finished his Advent talk. I stayed at the back near the kitchen because I had to leave at four o'clock for an appointment. I'm on the way home from the appointment now."

"We were so engrossed in the program that we never looked around till we broke for coffee," I said.

"I'm glad I could be there for part of the meeting," Regina said. "You know my husband and I are not too steady in church attendance. Our fault. And when I do go, I think, 'Look at what I'm missing! This was fun,' or 'See how many good sermons we've by-passed!' or 'How good to see so many friends at one time. And today . . ."

"Yes?" Claire prompted Regina Kent.

"Don't laugh, my dears. This is Regina Kent talking, and this is a strange thing for Regina Kent to say. Today I thought 'Why don't you go to church more often? You'd have forgotten it was the Advent season if you had not come to the women's meeting.' "

"Christmas is a happy season," I said. "In our church we build up to it through the weeks of Advent. It's like approaching Easter through the six weeks of Lent."

"DO PASTOR ITTEL and Pastor Hanson build the Sunday services on the Advent theme?" Regina asked.

"Oh, yes," I said. "Every year. We use the Advent hymns. The choir chooses processionals and anthems that are related to Advent. The sermons are a Sunday-to-Sunday serial of events leading to the climax in the birth of Christ."

"And it's the same retelling of events
ch year," Claire said. "But it's fresh
ch year."

"Of course, Claire," I said. "Every
ason in the church calendar is repeated
ar after year. But the glory of our
ligion is that each cycle of seasons
n be repeated for centuries, just like
e cycle of the four seasons in nature,
d we never tire or grow bored."

"You used to tell me that long ago,
onnie," Regina said. "And I laughed
bit—to myself. At that time church
d bore me. Remember?"

I nodded. "You've changed. I knew
u would. I used to worry about you."

CLAIRE LAUGHED. "Connie, the chronic
orrier. She's always worried that other
ople don't enjoy religion as much as
e does."

I laughed, too, but had to admit Claire
as right. "It's just that I and my fam-
do like church. And you always want
ur friends to enjoy what you enjoy—
oks, movies, TV programs, religion."

Regina pulled her car into our drive-
ay. I looked at our lighted windows.
peaking of family . . . I wonder if
e is home? Her confirmation class
ent to the church in Mayville for a
int meeting with the Mayville class.
me special speaker from a mission
ld, I believe. Sue was so excited. She
ould be home by now. They went di-
ctly from school in several cars."

"You're not a driver for once?" Claire
served.

"No. I didn't want to miss our Advent
ogram."

"That's what I wish I could say to my-
lf, Connie," Regina Kent said.

"What?"

"What you just said, 'I didn't want to miss our program.' If I could say that, I'd be at church more often."

"It's something we should all learn to say," Claire Mawson said. "Putting first things first is a good way of life. With Connie Melton and her family, church is among the first things."

"I believe it is," I said. "For Dan and myself I *know* it is first. For Pete and Sue and Karen, it is among the first. Children and young people have so much to experience in their first twenty years. It's hard for them to put any one thing first. But Dan and I—we're settled and we know what is important in our lives."

I OPENED the car door. "Instead of sitting here preaching, I should be rushing about the kitchen. Thanks for the ride, Regina."

"Yes, thanks," Claire said, following me from the car. We waved Regina Kent out the driveway. We stood a moment, breathing the crisp air, making patterns in the snow with our boots, like children.

"Sue's home," Claire said. "I see a face at the window watching for you."

"Bursting with news, I'll bet. I'll hear the whole meeting while Sue peels potatoes. Then we'll all hear it at dinner. And perhaps once again, between TV shows."

"I'm sure you and Dan are glad to listen," Claire said, as she crossed the lawn between our houses.

I waved to her and turned to the house. We *are* glad to listen, I thought as I opened the kitchen door. I didn't have a chance to say, "Hello, Sue!" Sue beat me. "Hi, Mom. Guess what . . ."

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ONE SUSPECTS the Ten Commandments are broken more often in the realm of desire and intention than in the public realm of conduct.
—FREDERICK SCHROEDER in *Far From Home* (Christian Education Press)

# WORSHIP NOTEBOOK

## NO "MERRY CHRISTMAS" THIS YEAR

I WATCHED a couple of youngsters standing in front of a department store window. The wonders of electronics permitted the tots to converse with someone sitting in the midst of a richly decorated display. They stood in open-mouthed amazement as they heard the voice seeming to come at them through the plate glass. The object of their awe was a jolly old man in red plush suit and long white whiskers, Santa Claus himself! *The date was Oct. 30!*

MANY YEARS have gone by since I began to rankle about the ever-lengthening period of pre-Christmas preparation. I can remember as a boy that my mother began to bake cookies a week or so before the big day. The luxuriously scented trees didn't begin to line curbstones until well after the last of the Thanksgiving left-overs had found their way into the hash. But each year someone is always jumping the gun.

Many people with whom I talk share my resentment at this development. Yet I suspect that this disgust stems more out of annoyance with the fact that they are being hurried than that the great feast of the incarnation is being swallowed up in an orgy of commercialism.

But there's no mistake about it. Christmas (or as the name was originally—the Mass of Christ), the wondrously awesome commemoration of the day when the Almighty God came down to earth in human flesh, has become the property of the money-hungry world of the merchants. He, whose parents couldn't even find a bed for his first resting place, has a birthday party which is measured by nothing quite so important as the volume of sales.

The Babe of Bethlehem, now more zealously watched over than a TV mop pet by its doting mother, represents an investment to be protected. Christmas, the annual pious salute in the direction of religion, is now the property of the business world. It is time that the church said in unmistakably clear words that it intends to divorce itself from the whole mess. "We don't know your greedy, selfish celebration," the church ought to say.

THAT'S THE WAY I feel about it. I'm not Scrooge. For eleven years now I've sat fascinated by the bubbling joy filling the faces of my youngsters as they race to the living-room to behold the wonder of the tree and open the mysterious packages. I've enjoyed the food my wife prepared so expertly.

Yet every year as I gather up the tatters of once bright wrapping paper, munching on a scrap of turkey, and turn off the lights, I wonder if the day made the celebration of God in my heart any brighter.

That's about as far as it ever gets with most of us. But this year I'm determined to do something. Instead of just talking about the prostitution of this day that ought to be full of love to God for his gift, I want to set wheels moving.

For one thing I've always resented the abbreviation used by so many people for the name of this day. I doubt very much whether anything sinister is intended by the designation of the day as Xmas, but

an see where a non-Christian merchant uld, in good conscience, hide behind ch an abbreviation particularly since it ows him to substitute for the name RIST (the Greek word for the Mesh) a word that means almost nothing.

So THIS is what I am resolved to do. ke those unseen assailants of subway sters who are forever scratching beards er the faces of pretty girls, I am going buy a heavy black crayon. Every ne I see the word Xmas I am going draw a big black P over the X. X the Greek letter that corresponds to our H, and P is our letter R. When a Chrisn uses the XP, called the Chi Rho, sees this as a sign for Christ.

I may get tossed in the clink (and hat a place to spend Christmas!), but l make the unknown X of Xmas into e known CHRIST of Christmas.

If you think that's a bit far out, let e be a bit more practical. I'm serious. verybody's talked about this for too ng, now let's do something. This year hristmas comes on Monday. *I propose at the churches cancel all plans for hristmas services in 1961!*

Let the churches simply ignore the 5th of December the way most of them ass by Ascension Day! Then everyone uld have a merry Christmas without aving to go to church, and the church ouldn't have to sit like a stood-up male wringing her hands.

ALAS, WHO will take this to heart? esides, doesn't the *Service Book* set side Dec. 25 as a greater festival? We ust keep the day, but how? This year propose that we don't bother to deco- ate the churches. We keep the sombre iolet paraments and vestments in use n Dec. 24, the fourth Sunday in Advent. Late that afternoon, the members of he Altar Guild should change the paraments to white, but leave the trees, wreaths, and poinsettias for the world that has had them on display since before Thanksgiving. At midnight there should be a service of holy communion.

On Christmas Day a similar service can be held (perhaps two, if need be) sometime in the morning. The day need have none of the trappings of the "department store Christmas." Let any special emphasis come out of the lessons and other propers of what would be just another holy day observance according to the service book.

THAT'S WHAT I propose for Christmas 1961, a quiet, ordinary celebration in the churches. But, when the merchants have removed Santa Claus and begun setting up their life-sized Easter bunnies, I suggest that the church then begin the sort of celebration that will give proper attention to the greatest fact in all history —the day when God becomes man!

Since the world will have forgotten Christmas by Dec. 26, the church should concentrate on the Festival of the Epiphany. This is always set for Jan. 6, and in 1962 it falls on Saturday. The word Epiphany means "a manifestation" or "an exhibiting." This is the day when the Infant Jesus was shown to the Magi.

Here is a time for celebrating with relevance the meaning of the incarnation. Saturday is a day off for most people, and what better way to keep all that Christmas means than for the churches to keep open all day.

What a wonderful time to take a while to spend in meditation and prayer with the great God who loves us so much that he came down to be one of us. I won't say "Merry Christmas." Instead let me wish you and your loved ones a "Joyfully Blessed Epiphany!"

—EDGAR S. BROWN, JR.

# PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

## Annoyance

QUESTION: My husband and I live in this home for handicapped people, and the conditions are satisfactory except for one thing. A man, who also has some handicaps, lives in his own home, but comes here for the services of worship. Alex thinks he is a "big shot"—he certainly is a loud mouth. He takes every opportunity to make nasty remarks.

He talks about the chaplain in terrible terms, and tries to undermine this good man's influence. I suppose it is impossible for any pastor to satisfy everyone, but these uncharitable remarks are certainly not justified.

Life is not easy for us, and this man makes it harder.

REPLY: Practically everyone must live with some annoying persons or circumstances. This world is no place in which to find perfection. Whether in a home, school, business, church, or the ordinary community life there are always some incompatible people, and each of us is probably an annoyance to some others.

Since we cannot just banish our disturbers from the earth, we must learn to live with them and the prevailing conditions the best we can. Some people manage well with such circumstances, largely because they are able to view things objectively and to deal with them in a Christlike way. Others fail at both points.

The easing of your problem is ve largely up to you. Let me suggest tw steps which you can take. 1) Kee away from any annoying person as much as you can properly do so, an when you do meet him show a Chri tian spirit of humility and kindnes Don't match a sharp tongue with a other of its kind. Study Romans 1 especially verses 9-21. If you avoi argument, he may do and say less t disturb you.

2) Ask some mature man, a goo friend of yours, to speak to Alex, an encourage him to more agreeable b havior. That could make a big diffe ence. Don't allow yourself to anno anyone, especially this man, for h may be ready to seize upon any litt word or act, and make a big issue of i

## Fibs

QUESTION: Bobby, five, has become "fibber." He tells falsehoods about wha he sees and hears, and what other chi dren do. I have scolded him for lyin and have emphasized the importance o the truth.

REPLY: At Bobby's age you nee not be surprised — certainly not dis mayed. Children's "lies" result fro an active imagination at a time whe reason and experience lag behind These "fibs" are not to be considere moral offenses, but as psychologica factors which parents should try t understand.

As a child grows up, he become more rational and the "lying" practic gradually fades out. Help the young ster to distinguish between imaginatio and real experiences. Be confidentia with him, help him to make compari sons, and praise him for increasing ac curacy. Never condemn him as a "liar."

# "Because the littlest things upset my nerves, my doctor started me on Postum."

"Spilled milk is annoying. But when it made me yell at the kids, I decided my nerves were too much on edge.

"When I saw my doctor, I told him I also hadn't been sleeping any too well. Nothing wrong with my health, the doctor said after the examination. But perhaps I'd been drinking lots of coffee? You see, he told me, many people can't take the caffein in coffee. I ought to try Postum, he said. It's 100% caffein-free—can't make you nervous or keep you awake.

"You know, it's true! Since I changed to Postum I do feel calmer and sleep better! Can't say I enjoy spilled milk—but trifles don't really upset me any more!"

*Postum is 100% coffee-free*

Another fine product of General Foods

# BOOKS

## THE GREAT BIRTHDAY

**Preaching the Nativity.** Edited by Alton M. Motter. Muhlenberg Press. 136 pages (paperback). $1.95.

Bishop Nygren once declared, *"We are heralds*—that and nothing else." Today the world cries out for God's heralds to proclaim faithfully the reality of the Incarnation—"In Christ God has given our race a new beginning."

We are grateful, therefore, for this collection of 19 sermons for Advent, Christmas, and Epiphany. It serves well not only the editor's stated purpose to "introduce greater depth to our understanding and observance of Christmas," but also it proclaims relevantly and faithfully the fact of God's act in the incarnation.

This is a companion volume to Dr. Motter's earlier book, *Preaching the Resurrection,* and maintains the latter's high quality. A partial listing of its contributors will indicate something of its value—Martin Marty, Paul M. Robinson, Ralph W. Sockman, Gerald Kennedy, Roy Pearson, Harold Cooke Phillips, James A. Pike, Liston Pope, Jaroslav Pelikan are included in the list of notable preachers who have brought to their task theological perceptiveness, social consciousness, and a devotional spirit.

This is a book which should not be limited to the minister's use; it has genuine value for study groups and family devotions.

FRANCIS E. REINBERGER

*Gettysburg, Pa.*

## FOR CHURCH SCHOOL TEACHER

Where "Uniform Lessons" are used, also called "International Lessons" and in the ULC "Augsburg Lessons" a church school teacher has a choice of half a dozen books giving help on the 1962 lessons, in addition to what is provided in the teachers' quarterly books. Most useful for Lutheran teachers will be UNIFORM LESSON COMMENTARY. *Edited by Arthur H. Getz, Muhlenberg Press. 320 pages. $2.95.*

Four Lutheran writers, William M. Horn John Schmidt, Robert J. Marshall, Russel F. Auman, divide up the year among them and for each lesson provide "background' information, "comments on the text," the "gist" of the lesson, "sidelights," and "digging deeper," plus a few questions to stimulate further study.

There is good scholarship, imagination and clarity in these lesson helps.

A similar book, considerably larger, is THE INTERNATIONAL LESSON ANNUAL. *Edited by Charles M. Laymon, Abingdon Press 448 pages. $2.95.* Eight writers of various denominations have produced this book, including a commentary on the biblical text application of the lesson to present-day situations, "teaching the lesson in class."

TARBELL'S TEACHERS' GUIDE *(Edited by Frank S. Mead, Revell. 384 pages. $2.95)* now in its 57th year, has a brief commentary on each lesson and an ample collection of catchy illustrations, epigrams, quotations especially useful for adult classes where the teacher does a good bit of lecturing Dr. Mead is a veteran Methodist writer.

For the 25th year Macmillan has published the DOUGLASS SUNDAY SCHOOL LESSONS *(By Earl L. Douglass, 475 pages $3.25)* which supplies a lesson plan for each Sunday, considerable interpretative material and "hints to teachers." Another volume is the STANDARD LESSON COMMENTARY *(Edited by Orrin Root and John W. Wade Standard Publishing Company, 448 pages $2.95),* which gives complete instructions on how to teach each lesson.

## INFLUENCE OF RELIGION

**Religion in American Life.** Edited by James Ward Smith and A. Leland Jamison. Vols. and II. Princeton University Press. 514, 42 pages. $8.50. $7.50.

These are the first two in a projected series of volumes which grew out of an interdepartmental seminar in American Civilization conducted for upperclass undergrad

te students in Princeton University.

The first volume, which bears the title *ie Shaping of American Religion,* furnishes e historical setting for the succeeding vol-nes. There are separate essays which aim interpret Protestantism (by H. Richard iebuhr), Catholicism (Henry J. Browne), daism (Oscar Handlin), and the cults on e perimeter (A. L. Jamison). Other essays plore aspects of American religious thought this is reflected in the history of formal eology (Sydney Ahlstrom) and the rela-on of covenant and revival (Perry Miller), ligion and science (James W. Smith), tra-tion and experience (Daniel Williams).

The second volume, entitled *Religious erspectives in American Culture,* reviews e interplay between religion and culture a number of specific areas, including edu-tion (Will Herberg), law (Wilber Katz), olitics (William L. Miller), music (Leonard llinwood), architecture (Donald Egbert), tion (Carlos Baker), and poetry (Richard lackmur).

The names mentioned give the reader as-rance that the various topics are treated y men of special competence. It is their urpose to introduce the reader to samplings evidence which point to the continuing fluence of religion on American life in the ope that others will be stimulated to pursue e inquiry. They have accomplished their sk well. A multitude of fresh insights and ggestions are offered which should not nly illuminate what has already happened the relation of religion and culture but so give direction to what may well happen the years which lie ahead.

*Philadelphia* THEODORE G. TAPPERT

## SUCCESS STORIES

**By Deed and Design.** By Virgil E. Foster. riendship Press. 120 pages. $2.95.

New American churches "that in both rchitecture and program planning are meet-ng the needs of new times" are described by Dr. Foster, editor of the *International Jour-al of Religious Education.* He chose 14 ongregations widely scattered across the U.S. and Canada, and located in greatly varying circumstances. It's a good book to illustrate the vitality of American Protestantism in putting out new leaves.

**Read the Bible with Me.** By G. Keith Parris. American Press. 533 pages. $7.50.

A plant pathologist (Mississippi State University) got interested in the Bible through the influence of Dr. William G. Pollard, a nuclear physicist who is also an Episcopal clergyman. He became so much interested that he has compiled this lengthy book in which he has strung together the whole content of the Old Testament and the Apocrypha in an interesting narrative, according to chronological order of the production of the documents. The critical theories of R. H. Pfeiffer (*Introduction to the Old Testament*) are accepted in toto. There is nothing original in this book, but as a fluent retelling of Hebrew history from the viewpoint of current literary theory it is attractive and useful.

**To Be a Man.** By Robert W. Spike. Association Press. 123 pages. $2.75.

Brisk and realistic little essay on how to be an authentic Christian individual in modern American society—at work, at play, in love, at worship.


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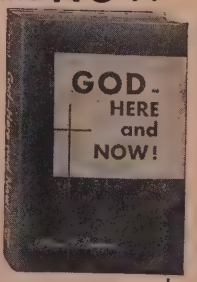


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See address on page 47

# DATES SET FOR LCA ORGANIZING CONVENTIONS

ANNOUNCED in Chicago last month were the dates and places for the organizin conventions of the 31 synods that will be affiliated with the new Lutheran Churc in America. The list completed the lengthy schedule of organization meetings re quired by the merger of the Augustana, American Evangelical, Suomi and Unite Lutheran churches. Constituting convention for the new church will be June 28 July 1, 1962, at Cobo Hall, Detroit. Auxiliary organizations are planned as follows

| | | |
|---|---|---|
| Lutheran Church Women | July 29-Aug. 1 | Minneapolis |
| Luther League | Aug. 20-26 | San Francisco |
| Lutheran Church Men | Aug. 23-25 | Lutheridge, N. C |

ORGANIZING conventions of the synods (subject to minor changes) will be held at the following times and places. Titles are for designation only, since each synod will choose its own name.

| | | |
|---|---|---|
| Manitoba-Saskatchewan | Aug. 28-29 | Winnipeg |
| Alberta-Br. Columbia | Aug. 30-31 | Edmonton, Alta. |
| New England | Sept. 4-5 | Worcester, Mass. |
| New York | Sept. 4-5 | Albany |
| Iowa | Sept. 6-7 | Des Moines |
| Red River Valley | Sept. 6-7 | Fargo, N. D. |
| Nebraska | Sept. 10-11 | Fremont |
| Minnesota | Sept. 10-11 | Minneapolis |
| New Jersey | Sept. 12-13 | Ocean City |
| Rocky Mountain | Sept. 12-13 | Denver, Colo. |
| Wisconsin-Upper Mich. | Sept. 14-15 | Appleton, Wis. |
| Ohio | Sept. 14-15 | Columbus |
| Indiana-Kentucky | Sept. 17-18 | Indianapolis |
| Western Pennsylvania | Sept. 17-18 | Greenville |
| Central States | Sept. 19-20 | Topeka, Kan. |
| Texas-Louisiana | Sept. 19-20 | Austin, Tex. |
| Virginia | Sept. 21-22 | Roanoke |
| No. Carolina | Sept. 21-22 | Salisbury |
| So. Carolina | Sept. 24-25 | Columbia |
| Southeastern | Sept. 24-25 | Atlanta |
| Pacific Southwest | Sept. 26-27 | Los Angeles |
| Pacific Northwest | Sept. 26-27 | Portland, Ore. |
| Maryland | Sept. 28-29 | Baltimore |
| Illinois | Oct. 1-2 | Chicago |
| Florida | Oct. 1-2 | DeLand |
| Caribbean | Oct. 3-4 | San Juan, P. R. |
| Central Pennsylvania | Oct. 3-4 | Harrisburg |
| Eastern Canada | Oct. 3-4 | Toronto |
| Eastern Pennsylvania | Oct. 5-6 | Allentown |
| Slovak | Oct. 5-6 | Pittsburgh, Pa. |
| Michigan | Oct. 8-9 | Flint |

# etters to the editor

**ow long for communion services?**

SIR: Regarding "Shorter services urged" *The Lutheran, Nov. 1*) the saving of time unds almost ridiculous. Few people are ving God sufficient time now. I feel that e time can well be spent in meditation, ivate prayer, and devotion. We give too uch time for ecclesiastical gymnastics and cular play. (DR.) KARL S. HENRY
*New York City*

SIR: The 20th-century Christian has to in a hurry even when doing what his rist commanded, "This do in remembance of me." To keep everybody absolely satisfied, why not have the pastor and on the curb in front of the church ilding on Sunday morning and each member stop to present his offering and move ?
HENRY C. S. SWAB
*Houston, Texas*

SIR: Shorter services—for what? So we ay rush home to the Sunday paper, chicken nner, and an afternoon nap? I'm not ainst progress but if it means that the crament of the altar and the worship of od must take second place to our own fish pleasures, then God help us.
ROBERTA AGNES SERVEY
*Ohio View, Ohio*

SIR: If a communicant can't sit in church verently and meditatively before presenting himself at the Lord's Table, I wonder he has truly examined himself, as Luther admonishes. There are entirely too any short-cuts offered today, instead of f-discipline and grace within us.
MRS. JAMES E. GALLAGHER
*West Palm Beach, Fla.*

SIR: If brevity is the chief objective in the mmunion service, we ought to copy the formed churches which figured out long o that pew communion is the quickest. he great problem in worship is not how ng we are "built to sit in church" but the eoccupation with self and the loss of consciousness of God. Instead of worshiping God on Sunday mornings we sit like amateur liturgiologists figuring out ways to streamline the service. The last barrier between God and man may not automatically fall away once we have achieved a 45-minute communion service. (REV.) JACK E. SMITH
*Asheville, N. C.*

**About television**

SIR: We have two teen-agers in our home who are so busy with school, church, Luther League, music lessons, basketball, etc., that they don't average an hour a week with TV. But they can't possibly read two books a week to get to the 1,000 books you say they should read between the ages of 12 and 22. I believe they are building a more rounded life with their variety of activities than if they sat cooped up with a book constantly. TV has its place if it is watched temperately.
*Holgate, Ohio* MRS. ROBERT BINKLEY

SIR: My wife and I are both on social security. I hope they don't start charging for our TV programs as we don't get enough money now to last through the month. We watch and enjoy TV each day. Old people can't get along without it.
*Newark, Ohio* FRANK J. SCHICK

SIR: There are many TV programs from which we can benefit. Some of us are privileged to increase our vocabulary and learning from several of the quiz programs. Learning from these can be just as educational in an enjoyable manner as mere reading. Some of the programs do a fine job of portraying the ways other people of the world live. (MRS.) JULIA MOORE
*St. Louis*

SIR: If there are enough people who genuinely feel that a particular program is unwholesome, concerted boycotting of the trash that does exist could make a dent in it. Sponsors would switch to quality programming very quickly. All they want to do is reach people, and if the people want quality, that's what they give.
*Tonawanda, N. Y.* J. F. VORMELKER

## Laymen Head Stewardship Promotion for New Church

CHICAGO—At the call of the chairman of the JCLU, a joint stewardship meeting was held here Nov. 8-9 by the stewardship committees of the four merging Lutheran church bodies.

They were directed by the JCLU Steering Committee to "develop and set in motion a unified program of stewardship promotion to be carried on in 1962 in preparation for the Every Member Visitation of that year for the securing of funds of the 1963 budget of the Lutheran Church in America."

The group elected ULCA layman Leroy B. Breneman, of Lancaster, Pa., to be chairman of the committee and Augustana layman Carl H. Hansen as secretary. They will serve until the chief staff officer of the future Commission on Stewardship is nominated.

Decisions were made to begin co-ordinating stewardship programs almost immediately. In January, a packet of stewardship materials will be offered to all four bodies. This "Tell-the-People-Packet" will feature a special item on the merger.

Emphasis on merger education will be carried on from May 20 through July 8 next year, using a special booklet of daily family prayers for the new church. Bulletin inserts, postcards, letters, lapel pins, and educational mobiles will assist in this educational thrust.

Dr. Martin E. Carlson, deputy to the chairman of JCLU, said: "We must take every step to properly inform our people if we expect them to respond properly to next fall's stewardship opportunities."

Next June a completely new and unified stewardship kit will be offered. It will include a new manual for congregational use in stewardship programs. Items explaining and interpreting the boards and commissions and auxiliaries of LCA will also be distributed.

Stewardship planners: Hansen and Brenema

Representing the four church bodies we approximately 24 men, with the followi leaders: the Rev. Everett Norling, chairma of the stewardship education committee Augustana Lutheran Church; Mr. Harry Jensen, executive director for stewardsh of AELC; Mr. Ray Piiparinen, a memb of Suomi Synod's stewardship and finan committee; Mr. Eugene S. Heckathorn, pre dent of ULCA's Lutheran Laymen's Mov ment.

## *Board Will Loan Copies Of New Braille Hymnal*

NEW YORK—The United Lutheran Chur in America's Board of Social Missions w make available copies of the new Brai edition of the *Lutheran Service Book a Hymnal* to congregations which are unat to purchase them for their blind membe

The mission board approved this reco mendation at its semi-annual meeting No 13.

The Rev. Harold W. Reisch, board

ctor of inner missions, said the action as taken because it was felt that the four-olume Braille set which costs $17 might e too expensive for many congregations buy.

"To the extent that this should occur," he nformed board members, "the purpose hich motivated the Board of Social Mis-ons to underwrite the Braille edition would e frustrated.

"Therefore, there seems to be some justi-cation for the board to make available to ongregations, on a loan basis, copies of he volumes."

The first edition of the Braille worship ook was sold out within a few months fter publication. A second printing has een ordered. Funds for the initial printing ame from United Lutheran Church Women.

## ocial Missions Board Budget

NEW YORK—The ULCA Board of Social Missions has adopted a $453,900 budget or 1962.

At the semi-annual meeting the 21-mem-er board allocated approximately two-fifths f the budget for its Department of Evan-elism and three-fifths to be divided be-ween its Departments of Inner Missions nd Social Action.

Dr. Harold Haas, board executive secre-ary, said the Department of Evangelism ould receive about $182,000 to carry on s work next year. The Departments of ocial Action and Inner Missions will each et approximately half of the remainder.

## utheran Career Diplomat Appointed Envoy to Lebanon

WASHINGTON, D. C. — A Lutheran has been named by President Kennedy to be United States Ambassador to Lebanon.

Armin H. Meyer was deputy assistant secretary of state for Near Eastern and South Asian Affairs up to his ambassadorial appointment on Oct. 27. He is a member of Grace Lutheran Church (ALC) in the nation's capital and is a career officer of the State Department.

NEW YORK

# All-Lutheran Merger Talk Heard at Brooklyn Meeting

By PAUL VALENTINER

NEW YORK — Merger is in the air and church leaders have difficulty in talking about anything else, even at a dinner-meeting devoted to social mission problems.

There is no real reason why all Lutherans can't be one great Lutheran Church today, Dr. Thorsten A. Gustafson, president of Augustana's New York Conference, told the 125 Brooklyn pastors and councilmen present, Nov. 17.

At least it is encouraging to see on the horizon, steps toward a new great co-operating agency involving all Lutherans which could replace the National Lutheran Council, he said.

Dr. Alfred L. Beck, New York and New England Synod president, added his lament and told the ULCA Brooklyn Conference sponsored gathering in Good Shepherd Church, Bay Ridge, it is a matter of tragedy that we can't take the long ultimate step of total merger with the other Lutheran bodies.

JUST WISHING about social welfare won't get us anywhere in solving the problems of the inner-city, he warned. Every congregation should have a strong social missions committee, he said, and urged increased activity, including the spending of money, to see that welfare tasks get done.

One speaker who lost no time in getting down to business was New York City Commissioner of Welfare, James R. Dumpson, who averred that the church has real responsibility in helping the Department of Public Welfare.

The church must take more aggressive action in matters of social welfare. It can offer those on public assistance a sense of belonging, and certainly it can help to improve the moral climate, he answered in response to the question "What can the church do?"

The matter of moral climate is of deep

**NEW YORK CITY . . .**

concern to Commissioner Dumpson. A part of that concern stems from the claim that Public Welfare and the Aid to Dependent Children program are responsible for the alarming rise in illegitimate births across the nation.

Fact is, the commissioner said and quoted statistics to back up his claim, only 13 per cent of illegitimate births occur to persons on public assistance. The rest occur to persons in some other category in our communities, and we ought to be as concerned about them, he said.

Causes, he maintained, are in the community itself: sliding morals, wrong emphasis on sex, and poor housing, among other things. Public Welfare is not a cause or a cure-all for our moral ills. What you see in it merely mirrors the failure of all of us in dealing with people, he said.

## Arthur Davidson Installed as 15th President of Wagner

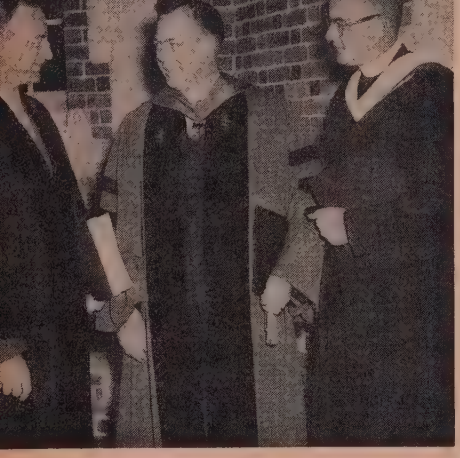
NEW YORK—Dr. Arthur O. Davidson was installed Nov. 12 as the 15th president of Wagner College, Staten Island. Representatives from 144 sister institutions of higher education attended.

Dr. James Luther Adams, professor of Christian ethics at the Harvard Divinity School, delivered the inaugural address.

In his inaugural response, Dr. Davidson called on all those associated with Wagner College to work together in preserving and improving the quality of the college during its current period of growth. "We must decide who we are," he said, "where we are going, where we want to go and what we want to accomplish."

"We hear much about how hard it is to be a Christian in this day and age," Dr. Davidson continued. "In academic circles we hear much the same—how difficult it is to be a church college.

"We must have the courage to continue as a strong church college. Total learning involves more than just the intellect. To leave out the impact of religion is unnatural and allows only a partial job to be done."



George Tollefsen, board chairman; President Davidson and Rev. Herbert Gibney, secretary

## Westberg to Lead English Congregation in Stockholm

MINNEAPOLIS—Dr. Lael Westberg, for the last 13 years executive director of the Board of Parish Education of the Augustana Lutheran Church, has been called to become pastor of the first English-speaking Augustana congregation in Stockholm, Sweden.

He has indicated that he will accept the call, and plans to leave with his family for the Swedish capital in February. His appointment is for a period of four years.

The Augustana Church voted at its synod in Seattle last June to establish an English-speaking congregation in Stockholm.

In addition to English services in the Swedish capital, the Augustana pastor will also conduct worship occasionally in Gothenburg and other principal cities of Sweden.

## State Not Supreme in Law, Nygren Tells NYU Students

New York — "The state is not the highest authority in the domain of law," Bishop Anders Nygren, of Sweden, told students of the New York University School of Law.

"Its acts," he said, "are placed under a higher judgment. Man is not the measure of all things; his will is not the highest law. There is a divine will over him, a divine rule of justice, under which he is placed and which finds expression precisely in the relations in which he is placed."

Speaking at the New York University Law Center, the Lutheran theologian delivered the Fifth Annual Ashley Lecture on Law and Theology. He spoke on the topic "Christianity and Law."

Bishop Nygren asserted that the state in its contemporary totalitarian form was made possible by a theoretical dissolution of the idea of justice. The crisis in regard to law which the world is now experiencing, he said, has roots much deeper than the ascension to power of individuals who have set themselves over ideas of law and morality which would otherwise prevail.

Law School Dean Niles, Bishop Nygren and Prof. Duesenberg

He said that the Christian Church makes a great contribution to the preservation of law by standing in the front ranks of the forces opposed to injustice, and there asserting its faith in the living will of God. "It is also the concern of law which she serves," he concluded, "when she bears her central witness concerning God as the God of the world, as the God of law and love."

Bishop Nygren was introduced by Prof. Richard W. Duesenberg, a Lutheran member of the NYU faculty and chairman of the Ashley Lecture Committee.

## Nursing: A Christian Vocation When Practiced with Faith

Tuxedo Park, N. Y.—Nurses are practicing a Christian vocation when they couple a deeply motivated reason for selecting their profession with a great faith, a group of them was told at a conference here.

The Rev. J. Bruce Weaver, director of the ULCA Department of Evangelism, told 30 nurses attending a three-day Faith and Life Institute that "a nurse impelled into her profession by deep motivations and bound by conscience to a highly idealistic image of her responsibility, inevitably will encounter greater and more perplexing vocational tensions than the mere wage earner."

In describing popular images of nurses, Pastor Weaver commented:

"Humorous fiction makes of the nurse a detached automaton, a superhuman robot, armed with a long list of incomprehensible rules and a wide assortment of none too sharp hypodermic needles, and clothed with an austere and frosty authority compounded of one part of mysterious knowledge of her patient's interior and an equal part of pure starch."

Another image, that which the nurse feels herself to be, is what Pastor Weaver called "the ward nurse at 5 o'clock in the afternoon."

"This is the time when battle-fatigue begins to take its toll. It is then that the nurse finds her idealism and sense of voca-

tion sagging. She sees herself in the role of an antiseptic Cinderella trapped in an endless round of routine drudgery and enslaved by the caprice of autocratic physicians, inhuman and unreasonable superiors, and completely impossible patients."

Although, he told the nurses, most of them can throw off this feeling, nonetheless "such moments take an accumulative toll and in time make it easy to seek escape in a cynical professionalism as hard and as brittle as glass in which any concept of vocation is completely congealed."

Pastor Weaver said that in order to practice her Christian faith a nurse does not have to neglect her work "to mount a soapbox, or a pulpit, or to do 'church work.'

"ON THE CONTRARY," he said, "it means using the opportunities provided by your occupation in your own time and place to be a Christ to your neighbor in the best way possible; by the gifts you possess and the skills you have acquired."

He cautioned the nurses not to expect an easier time of it because they practice a Christian vocation. It will not, he declared, "automatically solve all problems, relieve all tensions, and alleviate all hardships. As a matter of fact, the reverse may be true because the Christian faith tends to create a deep discontent.

"The Christian nurse will therefore feel a compulsion to maintain a tension between the dictates of her faith and the requirements of her profession. This will lead to not always successful attempts to transform the profession from the inside. Even more perplexing will be the difficulty of determining just how to act as a Christian in many situations arising in the course of professional duties."

IN CONCLUSION, Pastor Weaver told the nurses that "the essential thing is to shape your understanding of the profession into the truest expression of your faith possible. . . . The thing to remember is that there are not two valid areas of life; the one labeled 'work' and the other 'religion.' Life is one whole and when it is so lived under God the potential glory of common life, including work, is liberated and revealed."

The Faith and Life Institute here was sponsored by the United Lutheran Church in America's Board of Social Missions. It is part of a year-old program which is designed to interpret the Christian faith to the laity and to relate the Christian faith to vocational and public life. Through this program the board hopes to create free communication between the "world" and the church.

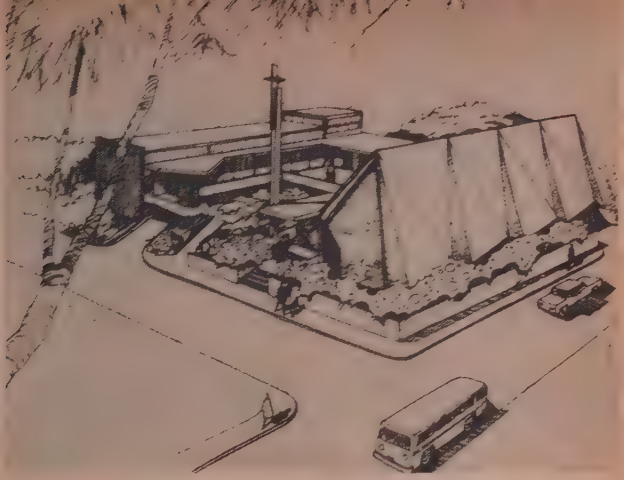
## National Welfare Conference Names Weagant as President

CLEVELAND, OHIO—Robert Weagant, executive director of the Illinois Lutheran Welfare Association, Chicago, was elected Oct. 26 as the president of the National Lutheran Social Welfare Conference.

Elected vice president was Spencer E. Brader, executive director, Immanuel Deaconess Institute, Omaha, Neb. The conference named Sister Betty Amstutz, secretary for inner missions, Central Pennsylvania Synod, Harrisburg, as secretary.

The conference reported that more than $93 million was spent last year for care of children, aging, group work, chaplaincy services and hospital care.

Mr. Weagant with Mrs. Clarence Krumbholz, honored at meeting, and Dr. E. T. Bachmann



ltimate plan of
race English Church
Santurce. First
nit is at left.

# Two Puerto Rico Churches To Be Dedicated on Dec. 17

By FRANCISCO MOLINA

SAN JUAN, P. R.—Sunday, Dec. 17, will e the dedication of Divine Savior's new urch building and Sunday school wing, Cataño, Puerto Rico, the Rev. Luis ayas, pastor; and of Grace English's first nit at Santurce, Puerto Rico, the Rev. rnold Wuertz, pastor.

Built under the direction of the Board American Missions' Division of Church xtension, these are the first two projects see completion in the current effort to ovide better worship facilities for Caribean congregations.

## Old St. Peter's Renovated

EXTENSIVE REPAIRS have been completed old St. Peter's Church, Toa Baja, Puerto ico, the Rev. Rafael Torres, pastor. Hit ard by last year's record flood (some of e pews were recovered from neighboring garcane fields), St. Peter's now has a new le floor, new windows, a new reinforced ncrete roof and new furniture.

ANSWERING A CALL to active service in e armed forces, reserve chaplain Herminio íaz has resigned as pastor of Messiah's utheran Church, Hato Rey, Puerto Rico. Student Carlos Maestre, formerly a pastor of the Disciples of Christ Church, is doing supply work at Messiah.

Assistant Pastor Juan Acuña, of Good

Grace Church is the only Lutheran church in Puerto Rico working with the English-speaking people on the island. This work goes back to November, 1951, when the Rev. Curtis E. Derrick, Jr., then pastor of First Church, San Juan, invited continental American Lutherans in the San Juan area to attend an English service at Transfiguration Church, Rio Piedras.

English worship continued monthly until Seminarian Dale Hultgren came as an intern, and conducted two services a month. A little later services were held each Sunday. The work was carried on by several pastors, both student and ordained. Pastor Harvey Prinz, serving 1954-55, organized the English Chapter of Transfiguration Church, with 20 members. In July, 1956, the Rev. Arnold A. Wuertz was called as pastor to the English Chapter, and in May, 1958, it was organized as Grace English Lutheran Church.

The first unit building is built on pillars, with parking beneath. It is on the site originally purchased by the Board of American Missions for a superintendent's residence.

Former Georgia millionaire's home converted into house of worship

# Fine Gothic Mansion Dedicated as Atlanta Church Hom

By JACK H. WARNER

ATLANTA, GA.—St. John's Church, oldest Lutheran congregation in Atlanta, dedicated its new home of worship and education on Nov. 5.

The building, long a landmark in Atlanta, is known as Stonehenge, the 22-room mansion built in 1914 by the Venable family, then owners of famous Stone Mountain near the city. It is in the Gothic style of architecture, built of granite from the mountain.

The wing which originally housed th kitchen and dining room has been converte into a chapel seating 200. The library h become the pastor's study. Classrooms a on the second floor.

A large game room in the basement used for recreation and informal gathering

Some time in the future it is planned t build a sanctuary in front of the prese building, in the same style.

Dr. Raymond D. Wood, Georgia-Alabam Synod president, conducted the dedicatio service. The pastor is the Rev. Voigt K Kleckley.

ST. PHILIP'S CHURCH, Senoia, Ga., th Rev. A. J. Hoyer, pastor, marked its 50t anniversary Oct. 22. Synod President Woo was the speaker. This congregation is pa of a semi-rural two-church parish.

NORTH ALABAMA Lutheran Church Me attended the first Alabama District ULC meeting with their wives at Trinity, Anni ton, Ala.

SHADES VALLEY CHURCH, Birminghan the Rev. Robert Carswell, pastor, is con pleting negotiations with the highway depar ment for its buildings and property to b taken for a new highway. The congreg tion will rebuild on a new five-acre site.

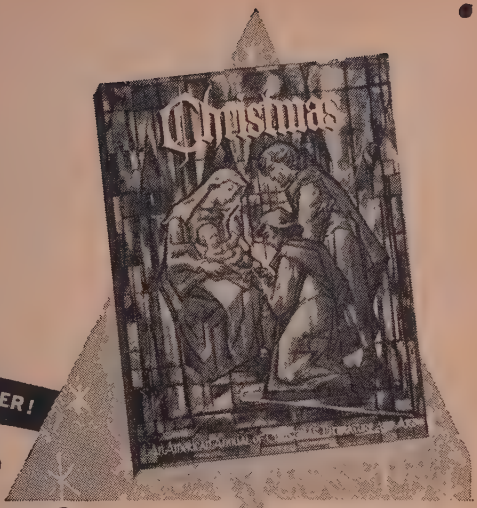
**CARIBBEAN . . .**

Shepherd Church, Monteflores, left Puerto Rico Nov. 12, having accepted a call as assistant (in charge of Spanish-language work) to Dr. John F. Futchs, pastor of St. Paul's Church, El Paso, Texas.

ASSOCIATE DIRECTOR of evangelism, the Rev. Clifton M. Weihe of the Board of Social Missions, arrived at San Juan Nov. 12 for a six-day stay in Puerto Rico and the Virgin Islands to plan with Caribbean pastors for an Evangelism Mission in the 1962 Lenten season.

THE EVANGELICAL COUNCIL of Puerto Rico contemplates holding a special meeting early in 1962 to consider amendments to its constitution that will make it possible for the Caribbean Synod to join the Council.

# share the delights of Christmas

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# Hurried by Hurricane, Rural Texas Congregations Merg

By DAVID F. COOPER

AUSTIN, TEXAS—Hurricane Carla helped make the decision!

Having sustained critical damage to its physical property in the recent devastating storm, the congregation of Eden Church, Olivia, Tex., decided to speed up its consolidation plans with its sister congregation in the Augustana parish, St. Mark's Church at Point Comfort. Eden has officially disbanded, its membership to be absorbed by St. Mark's and other nearby Lutheran churches.

Dwindling population in this rural area had already caused consideration of the plan. The nudging of the church building off its foundation by Hurricane Carla brought final and decisive action.

In a memorial action, the Eden congregation gave the major portion of its financial assets to the Lutheran Welfare Society of Texas. The money will be applied to the construction of a chapel at the new Home for the Aged soon to be built at Shiner.

## Four Churches to Make Two

ANOTHER INTERESTING development is reported in rural church realignment and consolidation, for mutual strengthening and more effective witness. The congregatio of St. Michael's, Ray Point; Holy Cros Pawnee; and St. Matthew's, Kenedy, of th Texas-Louisiana Synod of the ULCA, ar Elim Church, Kenedy, of the Texas Co ference, Augustana, following an intensiv self-study program of more than a yea voted to merge into two Lutheran churche one at Kenedy and one at Three Rivers.

With the consolidation of membership ar resources, two entirely new congregatio will be organized, and new buildings will erected at the two strategic locations.

The action came after a three-sessi workshop, evaluating the results of the se study and its recommendations, under t direction of Dr. E. W. Mueller of the Tow and Country Division of the National L theran Council.

The pastors involved are Andrew Carl son, Arthur Almquist, and Lester Larson.

FAITH CHURCH, Wichita Falls, Tex., w officially organized on Nov. 12 with D Karl S. Henry, secretary of the Divisi of Survey and Research, Board of Ame can Missions, bringing the sermon. T Rev. Robert W. Breitkreutz was the d veloper and has been called as first past

Pastors (left) steer, parishioners haul plow at groundbreaking for St. Paul's, Farmers Branch

ST. PAUL'S CHURCH, Farmers Branch, Dallas, broke ground Oct. 22 for the first unit building. Construction will start about Dec. 15 (*photo on opposite page*).

Since the congregation worked as a team from 1958 to raise the money, it was decided the ground should be broken by team work. Pastor Gibbs Morton and the Rev. Thomas O. Stelling guided the plow, and every member pulled it by long ropes.

GROUNDBREAKING services for the new 50,000 first unit building of Grace Church, Amarillo, were held Oct. 15. Synod President Wahlberg assisted Pastor J. Ernest Messer in the ceremony.

FIRST UNIT building of St. Luke's Church, Richardson, was consecrated on Oct. 1 with President Wahlberg preaching. The pastor is the Rev. F. Leslie Conrad, Jr.

A TOTAL of 641 leaders in 52 congregations of the synod attended meetings with synodical stewardship committee visitors this fall. Tentative budget pledges totaling $205,000 were made in 50 congregations.


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PENNSYLVANIA

# Lancaster Churches Adopt Guide on Racial Relations

By ERNEST J. HOH

LANCASTER, PA. — The United Lutheran churches of this area have adopted a declaration of principles to guide them in dealing with racial problems.

Delegates at the 9th annual convention of the Lancaster Conference, at Mellinger's Church, Schoeneck, approved a statement entitled "Declaration of Human Relations," which reasserted the truth that all men are equal before God as persons.

The churches decided to welcome into their fellowship all persons without regard to heredity. The declaration also covered such matters as the renting and purchasing of homes without racial restrictions and the encouraging of employers to engage the services of people regardless of race, creed or national origin. The statement was submitted by the Rev. George Evans, chairman of the Social Action Committee.

"SEX ON THE CAMPUS" was the subject of a panel discussion at the Lutheran Students' Association meeting at Emmanuel Church, Lancaster. The group includes students of Franklin and Marshall College, the Nurses' Training Schools of the local hospitals, and other students in the area. The moderator was the Rev. Richard Rutter, advisor of the LSA at Millersville Teachers College.

CONVENTION of the conference ULCW drew 373 women to St. John's Church, Lancaster. The newly constructed educational facilities were used to capacity.

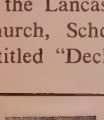
The officers of the organization were continued in office until the formation of the new districts in the LCA. Dr. Gustave Weber, president of Susquehanna University, and the Rev. Rodger M. Singer, missionary to Hong Kong, were speakers.

MRS. J. LEROY HOELTZEL, Zion Church, Lancaster, was re-elected president of the Auxiliary of the Lutheran Service. The membership secretary reported 1,626 members.

LANCASTER SUB-LEAGUE of the Women's League of Gettysburg College celebrated its 25th anniversary. Eight past presidents were guests of honor, including Mrs. Harland D. Fague, now of Florida.

MEMBERS of Zion Church, Landisville, the Rev. G. Martin Ruoss, pastor, oversubscribed their $110,000 goal for a new church building. The Lutheran Laymen's Movement directed the campaign. Forty canvassers visited 153 homes and received pledges for over $117,000.

ZION CHURCH, East Petersburg, began its

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mpaign for funds in November. The goal $75,000 for a new educational building.

SISTER VERNETTA KUNKEL became the rish deaconess at Grace Church, Lanster.

THE REV. PAUL L. SHELLEY of Elizabethwn was ordained at a special service at rist Church, Elizabethtown, the Rev. Rayond L. Fetter, pastor. He has accepted call to Portage, Pa., First Church.

**L.: PITTSBURGH**

## ew Buildings Occupied y Mission Congregations

By LUTHER E. FACKLER

PITTSBURGH, PA.—Three mission congretions recently moved into new buildings. on Church, Penn Hills, entered its third ilding unit, a $350,000 sanctuary, and postles' Church, Penn Hills, and Prince of ace Church, Erie, entered their first units.

ST. PAUL'S CHURCH, Erie, has broken ound for a new $200,000 educational unit.

THE NEW FILM on pastoral calling, *Is This or Me?*, is being shown in churches roughout the synod. Some congregations ve been holding special meetings with their ung men to discuss the ministry as a cation.

SISTER SALLY TSCHUMI, field secretary of e Board of Deaconess Work, completed a o-month tour of synod churches.

### Get the Message?

AN ERIE PASTOR used a new approach o stimulate pledges on Loyalty Sunday. Every member got a registered letter with 24 cents postage, headed "Certifying Christ in an Uncertain World."

"Lest you question the expense," wrote the pastor of Covenant Church, "the cost is less than the series of communications you have received in the past. Since we know you will seriously and prayerfully read the letter, one letter should suffice."


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For further information as to how a gift annuity agreement might benefit you, write or call.

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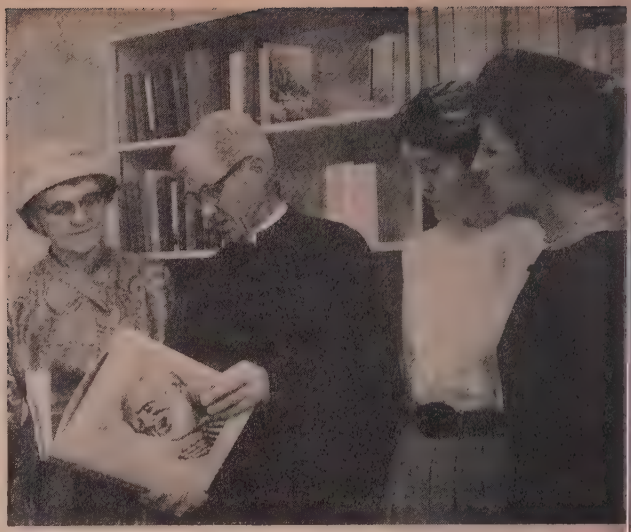

Dr. Elson Ruff looks over books in Ascension's library with the staff, Mrs. Pauline Cromwell, Miss Lois Bourquin, and Mrs. Earl Wood

## *Ascension Church, Baltimore, Starts Building a Library*

ASCENSION CHURCH, Baltimore, dedicated a church library on Nov. 12. Guest preacher was Dr. G. Elson Ruff, editor of *The Lutheran.*

The library begins with 250 books, t be supplemented by annual subsidies fro the church school budget and gifts fro individuals. There is a set of Luther Works with the volumes thus far publishe The library also contains Bibles in sever translations, Biblical reference books, rel gious education books, and some in ph losophy, psychology, biography, poetry an fiction.


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**PA.: HARRISBURG**

## Gospel Must Apply to All, Paullin Tells Conference

By VIGGO SWENSEN

HARRISBURG, PA.—"Modern-day ministe should deliver their messages in such a wa that the Gospel can be applied to ever single human being," Dr. Norman W. Paulli told about 500 persons at the State Pastor Conference Nov. 7 in Scottish Rite Cath dral here.

Dr. Paullin, professor at Eastern Bapti Theological Seminary, Philadelphia, co

ıded: "If we don't spread the Gospel so at all can hear it, we are neglecting the imary purpose of our mission in life."

STATE COUNCIL OF CHURCHES held its 50th niversary dinner Nov. 8. The speaker was arold E. Stassen, who outlined what urches can do to combat communism.

TWO DAUPHIN COUNTY communities ted against showing movies on Sunday, o others authorized Sunday films. Upper xton and Elizabethville voted yes in the ferendum, Halifax and Millersburg said ).

TRINITY CHURCH, Harrisburg, dedicated its new $310,000 building Oct. 22-29. Speakers included Synod President Dwight F. Putman, Dr. Martin L. Tozer and the Rev. Harold B. Helfrich.

This 72-year-old congregation has relocated, and assumed mission status. The new building includes a chapel, fellowship hall, classrooms and church office.

GRACE CHURCH, Highland Park, is developing a 20-acre woodland into a camp and retreat site.

ST. PETER'S CHURCH, Middletown, began the 32nd year of weekday church school with 260 enrolled in eight grades.

Above is the artist's conception of the three-story, 160-bed, Arizona Lutheran Hospital now under construction at 1000 N. Country Club Drive in Mesa, Arizona. You are invited to help build this much needed hospital.

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# Legislature Passes Bill to Transport Parochial Students

By CHARLES A. PULS

MADISON, WIS.—Wisconsin may soon be spending state funds to transport children to parochial schools. By a vote of 61 to 29, the Assembly passed a bill to that effect, slightly different from the Senate's bill which was adopted 19 to 13.

Churchmen throughout the state were writing their representatives about the constitutional question involved. In 1946, the matter was presented to the voters in a referendum and was defeated by 106,000 votes.

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It is not known whether the governo will sign or veto the present proposed legis lation.

## Parishes Promoting Budgets

PARISH PAPERS from many parts of th state indicate appeals for 1962 budget through the Every Member Visitation, Lo alty Sunday, or the congregational dinne method.

One pastor was honest enough to write "And for those who don't like sermons o money, I give your fair warning — nex Sunday the sermon is entitled 'A Question and lest someone might assume this is a attempt to disguise the subject matter— WILL BE A SERMON ON MONEY."

CONGREGATIONS desiring foreign studen to speak to their group meetings have 1,03 possibilities at the University of Wisconsi

One-twentieth of the university's studer body of 20,000 is composed of foreign st dents, coming from 85 countries. Of th number 135 are from India and two fro Soviet Russia.

## Kenosha Mission Starts Services

MISSION DEVELOPER Edward W. Wallin Kenosha, made 762 calls in two months an first services were held Oct. 29 with 20 present. The name Holy Nativity has bee given this new mission.

THAT DELAYS in building near the cente of a field can harm a new mission has bee proved again at Adoration, Milwaukee.

Services are now being held two mile outside the assigned area, with the resu that interest is waning and building fun offerings have declined 60 per cent.

NEW PARISH HOUSE at Church of Ou Saviour, Fond du Lac, will be dedicate Dec. 10.

CLOTHING for overseas relief was bein collected in 13 areas of Wisconsin durin November. One frantic pastor phoned th state director: "We have 8,000 pounds o

thing we can't get into our already filled x car." The fall total may run 550,000 nds.

## Pastors Hear Psychiatrists

"FAITH AND ANXIETY in Parsonage Life" s discussed at two regional symposiums pastors and their wives of National Lu-eran Council churches in Wisconsin.

One of the meetings sponsored by the utheran Welfare Society of Wisconsin was ld Nov. 13 at Bethel Church, Madison, e other on Nov. 14 at St. Stephen's urch, Wausau.

Featured speakers were two leading psy-iatrists. Dr. Paul Qualben, an ordained utheran clergyman who is director of the ental Health Service, Lutheran Medical nter, Brooklyn, N. Y., spoke of faith and xiety as it relates to the pastor, and Dr. H. Belcher, superintendent of the Winne-go State Hospital in Wisconsin, discussed e same topic for the pastor's wife.

Also assisting in direction of forum dis-ssion groups were the Rev. Thomas L. H. llin, director of chaplaincy services for utheran Welfare, and the Rev. Dayton G. an Deusen, research fellow at Lutheran eneral Hospital, Chicago.

## Memorial to Pastor Stoffel

CORNERSTONE was laid for e new Harold N. Stoffel Me-orial Parish House at Holy rinity English Church, La-rosse. The speaker was Dr. harles A. Puls, of Luther Me-orial Church, Madison. The uilding perpetuates the name f the pastor who was killed in n automobile accident earlier is year. Taking part in the eremony was Pastor Stefan T. uttormsson, Assistant Pastor onald Sondrol, and the Rev. arvis Mattes, pastor of Good hepherd Church; Mrs. Hulda agnussen and Tony Larsen, ldest members of the congre-ation.


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—LaCrosse Tribune Photo

Pastor Guttormsson seals cornerstone of Stoffel Parish House

## —CHANGES OF PASTORATE—

CENTRAL PENNSYLVANIA

BEALER, LUTHER H. From St. James' Church, Lebanon. To Wartburg Home, Mt. Vernon, N. Y., director.

JONES, RAY E. From Sugar Valley Parish. To Evangelical Lutheran Church, York Springs.

STREVIG, JOHN R. From Hill Church, Cleona. To St. Thomas' Church, St. Thomas.

WIEDER, RAYMOND F. From St. John's Church, Altoona, and Glasgow Parish. To First Church, Tyrone.

CENTRAL STATES

DOWLER, HUGH. From United Church, Spencer, Neb. To St. Mark's Church, Valley, Neb.

ROGGE, STANLEY. From Grace Church, Lincoln, Neb., associate pastor. To First Church, Nebraska City, Neb.

OHIO

BRIGHAM, EDWIN R. From First Churc Strongsville. To St. Paul's Church, Nev ark, assistant pastor.

RUNK, WESLEY J. From St. John's Churc Miamisburg. To Emmanuel Churc North Georgetown.

## —DECEASED—

THE REV. CHARLES WALDO BAI NETT, 85, died Nov. 6 in Baltimore, M A native of Jefferson County, Pennsylvani he was graduated from Susquehanna Un versity and Gettysburg Seminary, and w ordained by the Pittsburgh Synod in 191

He served pastorates at Chicora, Pitt burgh, Evans City and Worthington, Pa retiring in 1941. He had been secretary c the Pittsburgh Synod of the General Syno and president and secretary of the We Conference of the present Pittsburgh Syno

Surviving him is his wife, the former Mar Swarts.

Funeral service was held Nov. 9 at th Evangelical Lutheran Church, Worthingto Pa., with burial in the church cemetery.

MRS. IVA LUDY PENCE, 73, wido of the Rev. L. P. Pence who died in 195 died Nov. 2 in Wilmington, Ohio. She ha served with her husband in pastorates i Bellevue, Ky., and Lynchburg, Ohio. Su viving are a daughter, Mrs. Victor Moun and three grandchildren.

Funeral service was conducted Nov.


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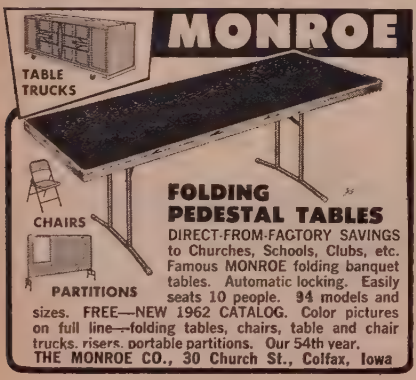


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St. Paul's Church, Lynchburg, by the ev. J. H. Weissrock.

MRS. EULLA TRAVER ROSSMAN, 83, ed Nov. 1 in Rhinebeck, N. Y. She was ng identified with the Women's Missionary ciety of the ULCA, having served as sec- tary for a time. She was also secretary of e board of the Christian Medical College r Women. Funeral service was held at ird Lutheran Church in Rhinebeck.

THE REV. GEORGE A. RUPLEY, 81, ed Oct. 29 in Buffalo, N. Y. A native Mercersburg, Pa., he attended Princeton niversity, Gettysburg Seminary, and Union minary, and was ordained by the former ew York Synod in 1912.

He served pastorates at North Bergen, . J., and New Haven, Conn., and in 1915 ent to India as a missionary, returning to is country in 1931. He was pastor of abor Church in Buffalo from 1933 to his tirement in 1948.

Surviving are his wife, the former Sarah . McKaig; a son, George McKaig Rupley, d four grandchildren.

Funeral service was conducted in Buffalo Nov. 1 by Dr. John M. Strodel, and e Rev. Richard Ebel. Burial was in Wood- wn Cemetery, Orchard Park, N. Y.

THE REV. GEORGE H. SHIERY, 78, ed Nov. 14 in Kutztown, Pa. Born in hiladelphia, he attended Kutztown State eachers College, Muhlenberg College and hiladelphia Seminary. He was ordained in 913, and served pastorates at Millersville, ebanon, Spring City, Mechanicsburg and irardville, Pa. He retired in 1956.

Surviving are his wife, the former Miriam . Mader; and three grandchildren. A son, e Rev. John H. M. Shiery, died in Jan- ary 1960.

Funeral service was conducted Nov. 17 t Zion Church, Girardville, by Dr. Emil H. Veber, the Rev. Luther J. Schlenker, the ev. Ralph Casner and the Rev. Richard linkle. Burial was in Christ Cemetery, lountain Springs, Pa.

DR. AUSTIN A. ZINCK, 72, pastor emeritus of Redeemer Church, Milwaukee, Wis., died Nov. 12. He retired in 1956 after serving the congregation for 29 years.

A native of Nova Scotia, Pastor Zinck studied at Dalhousie University and Waterloo Seminary. Ordained in 1917, he served as pastor in Brantford, Ont., for three years, then joined the faculty at Waterloo. He became president of Waterloo College and Seminary in 1926. He received an honorary doctor of divinity degree from the University of Western Ontario.

Dr. Zinck served terms on the ULCA Board of Education and the Board of American Missions, on committees of the National Lutheran Council, and on the ULCA Commission of Adjudication. He was a member of the Board of Governors of Northwestern Seminary, Minneapolis. He was also the author of *What a Church Member Should Know*.

Surviving are his wife, Martha, and a son, the Rev. Frederick W. Zinck, of Kitchener, Ont.

Funeral service was conducted Nov. 15 at Redeemer Church, Milwaukee.

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# IN CONCLUSION . . . . . .

IT'S A RELIEF to be assured that the world won't be blown apart before Christmas. Mr. Khrushchev has generously revised his timetable for the Berlin crisis. So life will probably go on as usual a while longer.

In some ways, though, it's pleasant to live under a threat of impending doom. It encourages a sense of responsibility.

No doubt you have noticed that, when you are getting ready to be away from home a long time, you work fast and efficiently in putting everything in good shape. You don't have much time, so you must use what you have.

There ought to be a crisis dimension in our lives. Christians, of course, are not scared by anything like that. Our hope is not merely for the continuation of human existence but for redemption. We might as well live a long while if we can, but don't have to be frantic about it. We trust ourselves in the hands of God, and then, as St. Paul says, "whether we live or die, we are the Lord's."

Those first-generation Christians in Paul's time were expecting the end of the world any day. They were quite cheerful about it. Having written off the usual fears and hopes of other people, they were free to live bravely and joyously. You hear this all through the Scriptures read in our churches these Sundays in December.

THERE IS some difference between the judgment day described in Scripture and searing the world with an H-bomb blast, although the sound effects would probably be much the same. And the basic situation is essentially the same. Life that comes from God cannot be permanently destroyed without his permission no matter how we blast one anothe

When you have this firmly in mi as the most important point, you c reach a decision on what is the ne most important point. For instance, so Christians believe that peace is the ne biggest point, and don't mind how ma people go into slavery as the price peace. Such folks have been picketi the White House recently.

Others believe freedom is worth mo than peace. None of us really has t wisdom to make these desperate choic We hope things will muddle along such a manner that a considerab amount of both peace and freedom w be possible.

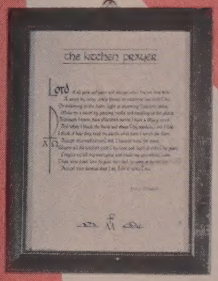
IN ANY CASE, we are not afraid. B this relief from fear is not merely a lu ury for Christians to enjoy. It has be put to good use in accomplishing t housekeeping tasks we have on our li before we start our long journey aw from home. There are numerous impe fections in our personal lives and i justices in our national life we ought work on vigorously while we have tim

We might not have much sense urgency if we have years and years f these things. But we can't count on tha When we listen to these Advent seas Scriptures, we notice that the clock always just about to strike twelve. A then—in a startling change of pace- just as the clock is ready to bong, m come running to say that a Child h been born.

Fortunately, we don't know the divi timetable, and probably Mr. Khrushch doesn't either. But there's one thi sure. It's no time to take a nap.

—ELSON RUFF

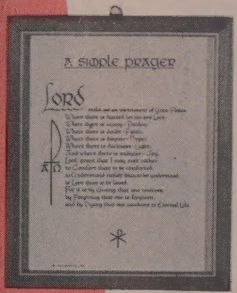
# Gift Plaques




## Kitchen Prayer Plaque

Printed in two colors, this kitchen prayer is mounted in a walnut-stain finished frame. 7″ x 9″, with hanger.

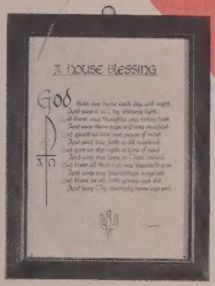
**(NM102JB)** **$1.50**




## A Simple Prayer

Tastefully printed in two colors, this inspirational prayer has a limed-oak finished frame. 9″ x 11″, with hanger.

**(NM1103JB)** **$2.25**




## House Blessing Plaque

A simple and reverent prayer, printed in two colors. Tastefully framed with limed oak finish. Hanger, 10¼″ x 13″.

**(NM14JB)** **$3.50**

## Praying Hands Plaque

Bas-relief brass plaque on an oak base. Reproduction of the famous Praying Hands by Albrecht Durer. 5″ x 6½″, with hanger.

**(NM1055M)** **$4.95**

## Holy Family Plaque

Strikingly colorful, this exquisite plaque displays a Nativity Scene, surrounded by a wreath of flowers in a profusion of rich oriental colors. 6¼″ diameter, ¾″ depth.

**(NM2313)** **$1.00**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# Creches

***The decoration that does most to emphasiz***
***the true meaning of the Christma***
***season. A necessary pa***
***of each Christian hom***

**(NM2419)** Music box with 2 wood colored angel cradle and tree. Figures revolve. Melod "Silent Night." **$5.**

**(NM57)** Hand carved wood. Swiss music box plays "Silent Night." 5½" x 3½" x 2½" high. Figures attached. **$5.95**

**(NM1221)** Hand made of wood in the Tyrolian Alps, the Holy Family in this creche is hand painted. 7½" x 2" x 5½" high. **$3.50**

**(NM1223D)** Colorful figures are of papier mache. Wooden stable measures: 9" x 13" x 10" high. **$5.50**

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